Evangelical Christendom.

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MONTHLY NOTES.

Our whole nation mourns the loss of the Duchess of Teck, whose life was spent in the endeavour to be a blessing to others. She was beloved and valued alike by Miss Macpherson and Mr. George Holland, by Mrs. Meredith and Dr. Barnardo. There was hardly any Christian or philanthropic work in which the Princess did not take a deep personal interest. She listened thankfully to the preaching of faithful evangelists like Mr. Moody, and we have reason to hope that she has already heard the welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

We observe on all sides tokens that there is a great impulse towards evangelising the world in the Church of England, and especially among the friends of the Church Missionary Society. The Three Years' Enterprise, which is a prelude to the centenary of that Society in 1899, is now half over. But it has made itself felt in the stately assembly of bishops at Lambeth; it distinctly coloured the last Church Congress; it is kindling many a heart in the scattered parishes of England and Ireland; it is making itself felt among the palm-trees of Travancore and the snows of North-West America. And now the Gleaners' Union has celebrated its anniversary at Sheffield, where the proceedings were characterised by true Yorkshire cordiality. Many admirable addresses were delivered, of which perhaps that by Bishop Oluwole was the most striking. His ability, sincerity, and persuasiveness are making themselves felt in all parts of the country. Indeed, though many other societies are imitating its methods, the Church Missionary Society is more compact and more like an organic whole than any other. The Committee are its head; the Younger Clergy Union represents its shoulders; the Gleaners are its busy

arms; the lay workers are the feet that run on the Master's errands; the heart is in the peer's mansion and the labourer's cottage; while its messengers are living and dying for the Saviour in all parts of the globe: as one and another is called higher, a fresh consecrated company is ready to be "baptised for the dead"; with anointed heads and lips of fire, they step into the gaps, and "make up the hedge for the house of Israel to stand in the battle in the day of the Lord."

The Congregationalists, although they sometimes regret that they are not denominational enough, have had the largest gathering at their autumnal meetings at Birmingham which they can remember since the Union began; and we are glad to make a further reference to it, now that fuller details have reached us. They may well consider Carr's Lane Chapel "the Mecca of their pilgrimage," as they look back to two such powerful ministries as those of Angell James and R. W. Dale; and they say that Mr. Jowett, the present incumbent, draws larger congregations than ever. Dr. Horton's sermon was based on 1 John iv. 17: "As He is, even so are we in this world." He argued that "with an undivided thought, self-empty, and with self-surrender, we wait to receive the promise of the Father." On this occasion, Dr. Berry, the Chairman, delivered an able address. He believed that there was a vital distinction between the Churches of Christ and the Kingdom of God. The Church of Christ he regarded as "the whole company of the faithful, whether in heaven or earth—a company linked into spiritual unity by a common life, which is shared by them all in Christ." We are sorry, however, to notice that Dr. Berry has not a full belief in the miracles recorded in the Old Testament. Hearty sympathy was expressed by the meeting with the Students' Volunteer Missionary movement. Dr. Fairbairn's thoughts were fraught with true philosophy; we should probably agree with his view of the highest way in which to reconcile an alliance between Church and State: "The function of the Church was to penetrate the State with her own great ideals; the function of the State was to guard the liberties, to protect the right to be, according to its own idea, of each Christian society making Christian men."

At the Baptist gathering at Plymouth, the Rev. G. Hawker delivered an outspoken address on "Our attitude towards Romanism." He trusted that his audience were "sound to a man in their determination at all hazards to uphold the Protestant succession." Dr. Glover followed on the same lines. He said: "We have no idea that the heart of England is otherwise than Protestant. The sturdy Protestantism of Tennyson and Browning is recent and inspiring." He is quite right when he states that "the bench of bishops is chiefly High Church," and the Tractarian party have probably the majority in the beneficed clergy of England. But he is in error in the assertion that "the Church Missionary Society lamented that for every two congregations in the Church of England that subscribed to its funds, three gave to the Propagation Society." Really, the support given to the Evangelical Society is more liberal and more enthusiastic than that accorded to any other. Dr. Glover truly observed that, according to the two Archbishops, "the validity of orders and the validity of the Church of England's own position

rested on minute technicalities which ordinary people can neither understand nor feel any interest in."

There are many encouraging features in the religious life of France at this moment. There are several societies dotted over the country, which undertake the work of evangelisation—that is, the conversion and enlightenment of Roman Catholics, and the revival of scattered and feeble Protestants. There are many congregations in all parts of the country which consist entirely of those who have come out from Rome. There is a great hungering after the bread of life among large numbers of the people, who earnestly beg that a pastor or an Evangelist may be sent to them, and who stand their ground often in the midst of severe persecution. This is particularly the case in the departments of Dordogne and Lot, to the South, and also in the Pas de Calais, on the borders of Belgium. There is also a great movement towards light and liberty on the part of the priests. Many of these have sacrificed all their worldly prospects in order to confess the truth in its power and simplicity. Our friends abroad think the current is irresistible; Abbé Philippot is a man of great courage, and has fearlessly denounced the errors of the Church to which he formerly belonged. M. Bourrier came out two years ago. He has been undergoing a course of sound Scriptural instruction, and a few Sundays ago he was solemnly set apart for the ministry of the French Reformed Church. He boldly announced his convictions, and described the steps by which he had been led to embrace the truth before a very large congregation. The distinguished Abbé Charbonnel has just resigned his position in the Church of Rome, having become too enlightened to remain therein any longer. The colleges for the training of young men are well calculated to forward the spread of the Gospel. Thirty-two students are being educated for the ministry, under the excellent Pastor De Visme, in Paris, and as for Montauban, it appears to be another Ridley Hall. Under the influence of M. Coillard, M. Theodore Monod, and others, there has been a great revival in the College, and many of the young men have been baptised with the Holy Ghost. Some of them devote their vacations to preaching the Gospel in Poitou, and seek to rekindle the flame of spiritual truth where it was burning low.

Missions, when rightly conducted, have been the means of much abiding spiritual blessing. When earnest believing prayer is offered up continuously for some time before, and when the workers are in thorough sympathy with each other, we may expect a great awakening from the Spirit of the Lord. How many Christian labourers can date the beginning of their spiritual life to the words of Messrs. Moody or Aitken, or to the services conducted for children by Mr. Payson Hammond. We trust that equally happy results will follow the Mission shortly to be held in London by the Rev. John McNeill. The signatories to the letter of invitation desire, "by a common effort, to attest the essential unity of Evangelical Christians, notwithstanding the differences which obtain amongst them on non-essentials." They "expect that God is about mightily to answer the prayer of His people." May our expectation be entirely from the Lord, and not from man in any sense. He has a people to be brought out in ungodly London. We understand that Mr. McNeill will

commence at the Metropolitan Tabernacle with Pastor T. Spurgeon on Jan. 16, and will also address noon gatherings at the City Temple.

Mr. Julian Hawthorne, who was sent by *The Cosmopolitan* to India as its special commissioner regarding the famine, admits that at one time he had been prejudiced against missionary work. But, he adds, "One must live with the missionaries of India to understand what they are doing and why they are doing it. From first to last during my sojourn in India I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, 'They are like the people of the Bible.'"

The Evangelical Alliance has recently sustained another great loss in the removal, by death, of the Rev. Dr. John Stoughton, who had been for a great number of years one of the Hon. Secretaries of the Alliance. Dr. Stoughton had always taken a lively interest in the Alliance, and was present at many of its international gatherings, as well as its annual Conferences in this country. He lived to an advanced age, and latterly had been infirm, but his presence and help will be greatly missed. We hope in a future number to give a more detailed notice regarding Dr. Stoughton's connexion with the Alliance.

There was never more need for earnest united prayer for the outpouring of the Holy Spirit than in the Week of Prayer fixed for the New Year which is now rapidly approaching. We should thank God for a marvellous revival in Uganda, and for much blessing granted to missionary labour in Turkey, in the Zululand, and in some parts of China. We should praise Him for the large sums of money sent for the relief of sufferers from famine in India, and for the support of Armenian Orphans. We should pray that the wars on the frontier of India and the Soudan may be overruled for the spread of Christ's kingdom. We should urgently intercede that, if it please the Lord, the Mohammedan power may be so subdued that it may be no longer a hindrance to the Gospel, and that justice and mercy may be established in those lands where the Crescent has sway. We should plead that all the forces which make for unrest at home may be controlled, that the Sabbath may be honoured, that God's word may be revered and accepted in its entirety, and that all false doctrine may be checked. While we praise God for much blessing granted to similar meetings in days past, we trust that the meetings in all parts of the world next January will be largely attended, that multitudes of Christians may be baptised with the Holy Ghost, and they may freely yield themselves, their powers, and their substance to the Saviour, and may attract many to Him by their lives and their words.

A VISITATION from the Holy Spirit would be to our Churches what the spring-tide is to the sleeping bulbs and leafless trees; truth and righteousness would seem to blossom from the ground. False doctrine and worldliness are wolves which come down upon the sheep-folds in the winter of lifeless Christianity, but are no more seen in the clear, bright days of grace.—(*The late Rev. C. H. Spurgeon.*)

THE HEADSHIP OF CHRIST.*

By the Venerable JOHN RICHARDSON, D.D. *Archdeacon of Southwark.*

IT is a great privilege to stand before the brethren and point to the glory of their Lord. For "that in all things He might have the pre-eminence" is a distinct command, laid upon the heart and mind and conscience of the great household of faith. And the special mission of the Holy Ghost the Comforter, as described by the Lord Himself, was, "He shall glorify Me." Just as the homage of the glorified Church will be. "At the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

And there is a special importance in our thoughts being turned to this great subject, by reason of the situation in which now we have to live, and the misconceptions with which we have to deal. There is the modern form of doubt—which, if it does not despise, yet practically would dethrone Christ. There is the sacerdotal assumption—which, if it does not deny, yet practically would conceal, the glorious and gracious High-priest, who only can lay His hand on both the Creator and the Creature to bring about the union and the harmony, and the sweet sympathies of both. And there is the revival of old superstitions—which would place the Virgin between sinner and Saviour, and make the very presence of the Master to be dependent upon the intention or the intervention of the servant, who claims to be more than the charter of our incorporation can ever convey. And the sacramental idea of the body and blood of the Lord, in an ordinance which He commissioned His Church to conserve but not to corrupt; and which, if it means anything, must imply a dead and not a living Christ, for the separate reception of the body and the blood is to "bring Christ down from above," and to incur the Lord's own terrible condemnation, "Ye do dishonour Me."

So, to be true in this age of disloyalty, and honest in this opportunity for witnessing, may be taken as giving special solemnity, and searching self-examination, to this subject with which we deal.

And there are two lights in which the Holy Scriptures have set this glorious truth of God. One is found in St. Paul's witness before the Ephesian Church: "Christ is the head of the Church: and He is the saviour of the body." (Ephes. v. 23.) And mark, it deals with living members, not with amputated or artificial ones, however skilled and deceptive the seeming union may appear to be. The true Church of God is a community of living souls, and a body of which every member is in individual union with the one great Saviour, who "hath redeemed us unto God by His blood." And the union, rising in Divine Love, is made a reality by Divine Grace. And in this aspect, what does Christ's headship mean? That He is the source of all vital influence in the soul. "For of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. i. 30.) "He hath brought life and immortality to light through the Gospel;" and we are "made wise unto salvation, through faith which is in Christ Jesus." Then, He is the head of all information and edification concerning the covenant. The wisdom of the Divine commands; the depth of the Divine compassion; the richness of the Divine purpose; the meaning of the Divine arrangements under law, and ordinances, and promises; and the glorious issues of the Divine government both in Nature and in Grace, are all made clear and beautiful under the revelation which the Son has made about the rule of the righteous King. And hence it is that Christians insist so much upon direct communication with Christ. "There is one God, and one mediator between God and men, the man Christ Jesus"; and so it is the Apostle can say: "Unto you therefore that believe He is precious." (1 Peter ii. 7.)

But Christ's Headship over His Church is made to explain the certainty of the completion, and the assurance of continuity in that wonderful structure in which He is headstone, foundation, and corner stone. "Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." (Eph. ii. 20—22.) And so, as we think the subject out, we discover by our own experience, echoing the very gracious instructions in the sacred oracles of truth, that in Christ we realise all the loving obedience that we render from the heart, and all the blessed hope that we look for in the heavens, as elements in the faith which we profess.

But there is a second aspect which the Word of God has furnished concerning the Headship of Christ. "Head *over all things* to the church, which is His body, the fulness of Him that filleth all in all." (Eph. i. 22, 23.) The Lord Jesus is head over all His Church's enemies. If the Devil tempted Christ he betrayed his ignorance, and proved his want of power to conquer. And when he tries to persuade and beguile us, we are encouraged to continue firmly in the allegiance which we owe to God. So we read: "Resist the devil and he will flee from you; draw nigh to God and He will draw nigh to you." The father of lies cannot overcome the God of truth, and behind the shield of divine protection the soldier of the Cross can hold his own. "When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him," and "I can do all things through Christ that strengtheneth me."

And yet there is more to tell about the Saviour's power to help. It comes out of His divine doings. "All things were made by Him, and without Him was not anything made that was made." Therefore, "the winds and the sea obey Him." Therefore, "angels and principalities and powers are

* The two addresses under this head were delivered at the Cambridge Conference.

made subject unto Him." Therefore, He is *head over all things* to the Church which is His body, the fulness of Him that filleth all in all." And therefore, "all things work together for good to them that love God," and "He is able to save to the uttermost all that come unto God through Him." Head over all in Nature; head over all in Grace; head over all in government; head over all in sympathy; head over all in wisdom, and goodness, and faithfulness, and power to save to the uttermost all that have been put under His protection and His care. If the blind were made to see, the lepers were cleansed, the dead raised—is anything, can anything be, too hard for the Lord of all this power and might? The things that are, all seem to join in telling that over all in Nature, and in Providence, and in Grace, the Headship of Christ is real.

And when the things that are to be, come before our mind and memory, a new great subject opens, and we realise the Headship of Christ in judgment. When "The Son of Man shall come in His glory, and all His holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left." (Matt xxv. 31.) Herein is His Headship as "judge of quick and dead." The great question of rebellion against God and resistance to His law will be settled, in that great assemblage of God's subjects, as to every department of His divine government. The great enemy, cast out, will be a denouncement both of his mischievous malice and of his miserable deception to ruin fallen men and angels. The seen and felt consequences of unbelief and disloyalty will be the open verdict in the great tribunal of right and justice, by which law will be magnified, mercy illustrated, and wisdom justified of all her children, in the day when the Judge of all the earth is proved to have done right. And the "Father hath committed all judgment unto the Son"; and "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." If on the Cross we can now see how the Saviour, by His suffering, taught "the exceeding sinfulness of sin"; and if, by His taking upon Him our flesh that He might emphasise and explain our great salvation, and thus wore the royal Crown of unselfish charity in all the richness of superhuman sympathy and love, so on the throne of His glory shall He win the acclaim of all the great company of Heaven—for "grace, grace unto it," will be joyous acknowledgment—that He is "far above all principalities and powers," "King of kings and Lord of lords," the beginning and the ending of all grace and glory. And the matter ends not there. For "God so loved *the world*," that greater things are yet in store, concerning which we are instructed to look for the "Headship of Christ" in the world that He was given to redeem. "The new heavens and the new earth, wherein dwelleth righteousness," are to be the source of new glory, and original blessedness restored; when "the tree of life," and the city of bliss are again to be the result of the mission of the Son of God which the Father of mercies commissioned Him to complete. "Behold I make all things new." "Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father, when He shall put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

It is a grand thought that great problems may be in process of solution in the many glorious worlds of our God's great Universe. The wonders of His majesty, and the marvels of His mercy, and the mysteries of His providence and power, are things into which we are [illegible] and invited to look. But when the creature returns to the honours designed by the Creator—and the Christian is lifted up into the Presence, and partaker of the glory of Christ, then will be the brighter, because the nearer light, and the higher because the holier idea of worship and praise and service, when "we see no longer as through a glass darkly, but face to face."

But there is a thought, suggested by St. Paul, that we should examine ourselves upon, with honest desire to know: "Not holding the head." There may be union amongst the members, as in joint acknowledgment of many modes of action about which communities may agree; but no nourishment will be ministered if there be no union with Christ. It is by contact with the Father that the family health and happiness, in soul matters, must be secured. Built upon this Foundation, the structure of the true Church will stand. Only in the ark of the covenant the saved will weather the storm. To dwell together in unity can only be when we are joined together in the word of the truth of the Gospel. And only when we have digged down to the rock, and laid the foundation there, will the building of the God, the house not made with hands, be eternal in the heaven. Make the head of our system to be only human, and the harmony, even if it seems likely to abide, will betray some symptom of being out of tune. The basis of our alliance is solid by being founded upon Christ. And all true members are joined with one another in the marvellous and yet most real fellowship which comes out of faith. And so, as we contend together for the truth, let us hold fast the profession of it without wavering, ever making the Person, and the Power, and the Presence of the Church's Head, to be the very sum and substance of our teaching, and the real secret and support of the life, and the love, and the security of all we desire, and expect, and recommend. It is the more necessary for us to stand fast and firm on these plain principles, because of the questions that have been raised concerning reunion amongst Churches, on other and lower ground. We owe it to the great Founder and Head of the great Church of the redeemed, that no person or body shall usurp the authority which He has and claims. There may be combinations among communities of more or less politic or practical character; but when any such dispute or discredit the absolute sovereignty and supreme headship of the Lord Jesus, they are but conspiracies against the honour of the Master, and the liberties of the subjects in the great spiritual kingdom in which Christ must reign. The brotherhood is in the family of faith, and all who hold the head are in the body. Forms may change according to the methods and conditions which come out of race or language; but faith must never be altered on all the great questions of

atonement, justification, and terms of acceptance in the beloved, because these have been settled by heavenly authority, and these are to be handed down through the ages as the sole provision for the salvation and sanctification of all who claim under the Covenant of Grace, ordered in all things by wisdom and love and direction of Him who gave His Son to be the Saviour of the world. "Striving together for the faith once delivered unto the saints," we are not to be blamed for the conflict, and will not be separated by the suspicions or the suggestions of any enemy, however subtle, or however strong, who would draw us or drive us away from the fellowship which we have in Christ. A decapitated body will soon decay, and a rootless tree must wither, and a Christless church will have no spiritual influence over individuals or communities, of civilised or uncivilised men. No human skill or power ever has raised or ever will invent or construct a ladder which will reach from earth to heaven. The Son of God who came down from above has made one plain and positive declaration: "No man cometh unto the Father but by Me;" and that is what we hold and teach and insist upon, because we believe what the Lord has said. But we remember the Master's injunction that "Love is the fulfilling of the law," and we hold out the right hand of fellowship to all who love Christ. The brotherhood of humanity is covered by the holier charity which considers the interest of men's souls as well as bodies, and aims at felicity which can only reach its fulness when it culminates in the higher life for Christ on Christ below, and with Christ and from Christ above in Heaven. So, my friends, by the hand of faith we have fellowship with Christ, and with the arm of love we embrace all the communion of the saints in one warm grasp of unselfish, unsuspecting trust. But this great fact of the Headship of Christ must be specially remembered now. There is a mysterious uprising of opposition to the kingdom of Christ in this our day. We see it in the great Moslem movements, which indicate a systematic endeavour to fight against the truth as it is in Jesus, because that truth is undermining the influence of the false prophet. We see it in the settled hostility of the Jewish race, and the more systematic and combined endeavour to resist every Christian effort to put the power of Christ, in all love and faith, not only to be their comfort spiritually, but their direction mentally to the real interpretation of their own history and worship. We see it in the uprising of interest and effort for the spread of false teaching, against which our forefathers contended in the great Reformation protest. And we see it in the new forms of doubt and denial, which unbelief is fostering, and worldliness is welcoming, amongst the many who deem the old faith to be insufficient for the new aspirations of modern speculation.

And all these signs of the times bid us all to remember that over all, our great and gracious Lord remains sovereign and supreme. Loyalty to Him will be consolation to us. Looking for His coming we shall be the more united amongst ourselves, more influential on the age, more honoured in the service we offer for the spread of His truth. And living in the secret place of His presence, we shall find the fellowship of the Holy Ghost, sanctifying our satisfactions, settling us to holy watchfulness in the many difficulties we may have to deal with in the latter times. And so, instead of a secret expectation that because He is so loving, He may be treated with indifference, as one who will not visit our neglect—there will rise that solemn sense of His Majesty, and that true regard for His honour, which will prove to be not only our joy about our future, but our guiding and governing remembrance about our present. For be it dark or bright, there is One great Head and Master, in whose support and sympathy we can always find joy and peace in believing. The Coming of Lord shall make us all rejoice in the glory which He will bring, and the grace by which, in all its fulness, we are ever to live and serve.

By the Rev. J. Oswald Dykes, D.D.

My Lord Kinnaird and Christian Friends,—When two speakers are invited, in succession and without concert, to handle the same subject, it is almost impossible to altogether avoid the risk of repetition. The subject of our Lord's Headship is so large, that I trust I may be able to carry you with me in the few thoughts that I shall venture to put before you, without materially traversing the ground which has been covered by the Ven. Archdeacon Richardson.

The word *Head* suggests and implies the word *Body*, the two being, of course, correlatives; and the Body of which Christ is said, in Scripture, to be the Head, is the Church (Col. i. 18: "He is the Head of the Body—the Church"). So that His Headship is a metaphorical way of describing His relation, or some of His relationships, to the Church.

Both the word and the idea, as expressing this relationship, are Pauline. But while St. Paul developes the thought in two of his earlier Epistles (Rom. xii. and 1 Cor. xii.), that the Church is a Body or organised living unity made up of many members with distinct functions, but serving one purpose, he does not apply to our Lord the corresponding title of the Head save in two later Epistles of the Imprisonment (Ephesians and Colossians). This is important to note; because the word "Church" being employed by this Apostle with more than one width of meaning—sometimes of the local societies of Christian converts gathered in one city or meeting in one house, and sometimes of the entire aggregate of all such local churches viewed as an ideal or universal whole—it is important to determine in which sense he says it has Christ for its Head.

We find he says so of the Church in the wider sense. It is of the former—the local society at Rome or Corinth—that Paul is mainly thinking in these earlier letters, as has been remarked by a late divine and scholar of this University, Dr. Hort. In his posthumous lectures recently published (*Ecclesia*, p. 145), he points out that the reference in the earlier letters is to a local, but in the two later Epistles to the whole Church as an ideal unity. Now, it is of the Church in this latter, wider,

catholic sense that St. Paul declares Christ is its Head. Of course that does not deny His holding a similar relation to each section or local branch of the One Body, and, indeed, to every man. For each portion of the Church is itself, in Paul's language, a Church and a Body of Christ. Still, we are warranted in extending our conception of our Lord's Headship to-night to universal Christendom, through all its manifold and sundered ecclesiastical organisations, and all along the line of its tragic history in the past.

Another suggestive point may be noted about St. Paul's introduction of this new title in these Epistles of the Imprisonment.

One marked feature in these letters to Ephesus and Colossæ is the cosmical position ascribed to our Lord as mediator in the creation of the world and in its government, as well as in the universal Church. It is through Christ the universe was made, says St. Paul, in those letters, and by Him it is sustained. It exists for Him, and He is its Lord and Ruler. But He rules it for His Body's sake—for the carrying out of the Divine Counsel of redemption through the history of His Church on earth. When our Lord was made to sit at the right hand of power in heavenly places, and all things were put under Him Who had been the Mediator of the Father's will in their creation, it was with this object in view—that He might be given as "Head over all things to the Church which is His Body" (Eph. i. 22). He Whom the Church possesses as her Head, is no other than the Head of the Universe—Head over all.

When we speak, therefore, of Christ's Headship as Paul would have us, we think of those relations which the exalted Lord and Mediator raised to the right of the supreme Majesty on high, holds to the universal Church of all ages and lands, by virtue of which He, the Master of Providence, is able to carry out to completion the Father's purpose of grace for redeemed humanity. It is a vast, all-embracing conception we catch sight of: one that lifts us above our ecclesiastical organisations and questions, our petty sectarian and local divisions, above the transient fluctuations of our own age, above even the minuter questions which rise from age to age and vary their shape; one that compels us to cast our eyes across the whole breadth of Christian lands, and compels us to think how the exalted Head of the whole Church ever lives and ever reigns to guide the destinies of His redeemed world to its far-off divine event.

What, then (we have next to ask), are the relations which Christ sustains to the Church in this character of its Head? What does the metaphor suggest?

Apart from any suggestion of Holy Scripture, the word imports to our minds intelligent guidance. Let me quote the words of the great Hooker: "The head being of all other parts of Man's body the most divine, hath dominion over all the rest: it is the fountain of sense, of motion; the throne where the guide of the soul doth reign; the court from whence direction of all things human proceedeth" (*Ecclesiastical Polity*, viii., 4-5).

We are not left here to conjecture or suggestions of that kind. St. Paul in one passage explicitly defines the functions of the divine Head in His mystical Body, the Church. I refer to Eph. iv. 15, 16: "The Head—Christ: from Whom all the Body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the Body unto the building up of itself in love."

When this fruitful sentence is examined, it yields us these main ideas, on the action of Christ as Head upon His Church as Body:—

1. The articulation and compacting of the various members into one whole—just as the human frame is knit together for effective action by joints and ligatures, so that it does not fall asunder as a mere heap of separate fragments, but becomes a body indeed.

2. The proportionate supply of nutriment to each part according to its need; and

3. As a consequence of these two, increase of the organism.

Precisely the same ideas are given with even more brevity and precision in the parallel passage of Colossians (ii. 19): "The Head from Whom all the Body, being supplied and knit together through the joints and bands, increaseth with the increase of God."

The ideas are perfectly simple and obvious, then:—

(*a*) Christ, as the Spiritual Head of His entire Church, binds and holds it in one, through all its parts, as a unity, mystical and invisible, yet a dynamic real unity, so that each part sustains and serves the rest. He is its Source of effective Unity.

(*b*) Christ as Head supplies through the ministry of His people the life, energy, or spiritual vitality which maintains the whole Church in healthful activity. He is its Source of living Power. And thus the Church grows from age to age.

It seems to me that we reach here a most fruitful and cheering truth, of which in these days of ecclesiastical division and a sundered Christendom we have sore need.

Where the eye sees only a confused crowd of Christian societies called churches, great or small, often rivals, sometimes bitter foes to one another—societies with no cohesion apparent on the surface, whose fortunes from century to century seem determined by mere casual influences of their environment—where that is what we see by the eye of sense, there faith is bidden by St. Paul to see an inwardly united organism, held together by the invisible bands of a common life, making unconsciously towards a single result, because supernaturally animated and controlled by an invisible Chief.

Have we faith enough for that? Do we really believe in it? Can we rise above the clash of creeds, sects, the rivalries of the ambition of ecclesiastics, the growth and spread of superstition, and the prostitution of ecclesiastical power for secular or political purposes? Can we detect within it all and through it all an Unseen Guidance, an overruling Hand? Have we faith enough and charity enough to believe, in spite of appearances and the scandals created by human sin in ecclesiastics, that the Invisible Ruler and Living Head has in every age been controlling the history of His Church, raising up organs of His truth, inspiring His faithful people, and slowly working out against adverse forces the real progress of His cause and the purpose of His Father?

I confess it is not easy to hold fast such an ideal in face of Christian discords. There is a

temptation to fall back on the far easier notion that the Headship of our Lord is, after all, over individuals only—the few chosen souls in each age whom He directly inspires with His grace, and who yield themselves willingly to His Spirit. No doubt, that is true. We may say, in Bishop Lightfoot's words: "He is the Head with Whom all the living members of the body are in direct and immediate communication, Who suggests their manifold activities to each, Who directs their several functions in subordination to the healthy working of the whole, from Whom they individually receive their inspiration and their strength" (*Colossians*, p. 117). And no doubt it is the duty of each of us, as members of His Body, to let the Head quicken us, inspire us, control us, as individuals; and yet am I not justified in saying that this is far from exhausting the truth of His Headship? It is not, I think, the exact idea which St. Paul had in mind when he wrote about the Headship. It seems to me that the precise thought is rather one which embraces the whole of His organised Church on earth; and not only every particular society of Christians, but also the aggregate Church of all the centuries made up by all Christian societies put together. That is what He is animating, controlling, using, knitting into a spiritual unity; and it is through that He operates for His far-reaching, age-long ends. Surely we have no right to limit our thought of such a Catholic Headship to our own section of Christendom, or to those who pronounce our denominational "shibboleth." For it is of the entire Christendom He is Head—of its weakest, most corrupt, and half-dead portions, as well as of the most spiritual and healthy. In spite of our wretched, yet often inevitable divisions of organisation, the One Head by Whom we all hold alike, if we are His people (and He is the Head of every church in which He is working in its individual members), He, I say, is able to make His gifts to each helpful for the good of all. By the spiritual life He breathes into far-off Churches, by their learned studies, by their Christ-like examples, by their daily intercessions, by their saints and martyrs, as in the late Armenian martyrdom,—however far off they be, we all profit, aye, though we may not be counted by them as their fellow-members at all.

Thus He Who is the centre practically knits into one and causes to grow a vast world-wide Body, the vastness of which few of us are wide-hearted enough to embrace in our sympathies or in our creed.

To conclude: I think we may find in this little studied doctrine of the Headship of Christ over His Church, the secret, may I say, of a Catholic churchmanship.

I will not meddle with all the inferences which I, for one, would draw from the truth of Christ's Headship. In this presence it were not fit to dwell upon—one inference from Christ's Headship over which in the sixteenth century much debate arose in England between Anglican and Presbyterian Puritan—whether or not it followed that no Human Potentate or Sovereign should be or be called "Head" of the Christian Church. On that point we of the Free Churches may be permitted to retain the old objection, and to believe that the freedom of Church officers and Church Courts from civil interference in the affairs of Church's House is to be guarded if the rule of Christ by His Spirit is to be effective and unhindered. But this I cannot here stay to argue with my Anglican brethren. I confine myself, therefore, to three points on which I apprehend difference will not arise.

1. It puts in our hand the key to a *Christian Reading of Church History*. Through the decrees of Councils, the outcome of controversies, the decays and revivals of religious life, the reformations in doctrine and in morals that have marked Christian history, we are taught to trace the continual presence of an Unseen Overseer, an ever-living and all-powerful Head of the Church, whom no visible Head, no Pope or sovereign, can represent or replace. By Him has Christendom been led, nor has His Breath ever been wholly absent from the Universal Body of His confessors.

2. It puts in our hand the key to a *Catholic charity towards all Churches of Christ*. That is not easy. The best of us all grow narrow in our churchmanship. If not in words, yet in our heart's sympathy we tend to unchurch bodies of Christians in which, notwithstanding, the life of the Head does dwell. But if they hold from the same Source as we, sharing His life, and are used by the one Head even as we, to promote the purpose of His Father—what right have we to withhold from any of them the recognition of their membership in the Body? The biggest association, such as the Evangelical Alliance, for which I am thankful, is not big enough for some of us.

3. Finally, it puts in our hand the key to a *calm and hopeful outlook into the future*; and that also is not easy. The ultimate destinies of Christ's Church do sometimes look dark enough to occasion misgiving in loyal hearts. Can order ever come out of present confusion? union out of our divisions? Is the Church to grow or to break up? Has Christianity a future triumph to look forward to? Men put these questions; sometimes Christian men put them to themselves with bated breath. Peace: the Head of the Church is Head over all. He does not reign only—He rules. He does not rule only—He inspires, He vivifies, He guides with sure and patient hand to a sure and glorious end.

THE HOLY SPIRIT—HIS WITNESS TO JESUS CHRIST.*

By the Rev. WILLIAM ROBERTS, B.A., *late of Notting Hill, London.*

We all acknowledge the witness of the Holy Spirit to Jesus Christ, but it is a question whether we duly consider the full meaning of this fact, together with the obligations it involves, and the hopes it justifies.

Our Lord reminded His disciples of the witness of the Holy Spirit to Himself in the Scriptures, when He taught them how much there is in the writings of Moses and of the Prophets, and also in the Psalms, concerning His personality, His functions, His kingdom, His claims.

It is not my intention to dwell upon this

* An address at the Cambridge Conference.

feature of the truth, nor upon the witness of the Holy Spirit to Jesus Christ during His lifetime, but only after His enthronement in heaven.

When at the tribunal of Pontius Pilate, Jesus said: "To this end was I born, and to this end came I into the world, that I should bear witness to the Truth." Yet while Jesus, throughout the whole of His life, and most emphatically in His propitiatory death, was the infallible and absolutely faithful witness to the Truth, He did not tell His disciples all that He could have told them about it. "I have," He declared, "many things to say to you, but ye cannot bear them now." He had already promised that, after His departure, He would send them the *Paraclete*—the Holy Spirit,—and now He further promised that when the Spirit of the Truth came, He would guide them into *all* the Truth. That is, all the Truth concerning Himself in His relation to the Heavenly Father, to the Church, and to the world. "He will bear witness of Me." "He will teach you all things, and will bring to your remembrance whatsoever I have said unto you." "He will receive of Mine and will show it unto you." "He will convict the world of sin, of righteousness, and of judgment." "He will glorify Me."

The Apostles were qualified to bear witness to their Lord's superhuman works, His perfect character, His sufferings, His death, His resurrection, and His ascension to heaven, so far as these facts came within the sphere of their observation. But without further revelations of the Holy Spirit, they would not know the divine and spiritual significance of these historical facts, in their relation both to God and to man, to the present life and to that which is yet to come. After our Lord had fulfilled His promise, and the Apostles had received the teaching of the Holy Spirit, they learned the Truth concerning Jesus Christ as the perfect revelation of the Heavenly Father to men in His wisdom, righteousness, love, and all-sufficiency; and as the perfect and only Redeemer of men from the guilt, the thraldom, and the pollution of sin; and also as the perfect and only Reconciler of men to God, in the spirit of trustfulness, love, gratitude, and obedience.

When they testified to the character and functions of Jesus Christ—as the one Mediator between God and man in the past, the present, and the future; to the completeness of His sacrificial work on earth, and the continued efficacy of His intercession in Heaven; to His headship of the Church, and of the universe; to the spiritual blessings treasured in Him for all who trustfully depend upon Him as their Saviour, and surrender themselves to Him as their Lord; to the spirituality of His Kingdom, to the completeness of His triumph over all His adversaries, to His final judgment of all men, and the issues of that judgment;—they could say: "God has revealed these things to us by His Spirit." "We have received the Spirit which is of God, that we may know the things graciously given to us by God."

Accordingly the substance—that is, the Divine meaning—of the apostolic teaching was the Truth concerning Jesus Christ in His humiliation and in His glory. To treat this witness of the Holy Spirit as less important and less authoritative than the words spoken by Jesus Christ Himself when upon the earth, is not only to dishonour the Spirit of the Truth, but also our glorified Redeemer, Who sent Him to lead His disciples into "*all the Truth*."

Further, the apostles found that as they cordially accepted this witness, and trustfully and earnestly acted upon it, it was authenticated in their Christian life and experience. They became more Christlike in their dispositions, aspirations, aims, motives, words, and deeds. They became increasingly conscious of the life of forgiveness and acceptance by God; of sympathy with Him, as their righteous and loving Father; of spiritual purity, freedom, strength, peace, and joy; of desire for the spiritual well-being and doing of others, and of delight therein. The witness of the Holy Spirit in His revelation of Christian truth *to* them, was corroborated in their Christian life by His witness to Jesus Christ *in* them.

They were then prepared to become themselves witnesses to, and for, Jesus Christ, according to His promise: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth"; and according to His command: "Go ye into all the world and preach the Gospel to every creature." The Holy Spirit—by disproving, guiding, and strengthening them in this evangelising work—bore yet further witness *through* them to Jesus Christ.

Then, by making their testimony effectual both among Jews and Gentiles, in their conviction of sin, particularly the sin of unbelief in relation to the Lord Jesus Christ, and in their conversion to a life of confidence in Him, of consecration to Him, and of communion with Him, the Holy Spirit crowned His previous witness to Jesus. It therefore could be said everywhere, with increasing emphasis, that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

The record of the Spirit's manifold witness to Jesus Christ has been preserved in the Scriptures, for our instruction and encouragement. We are not to look for additional revelations of the Truth, since those already given are enough to meet all our moral and spiritual needs, and to lead us into ever-increasing fellowship with God, and with one another. The standard of Christian belief and of Christian life is not to be found in the speculations, theories, opinions, and creeds of men, but in the written Word as understood and received according to the mind of the Spirit. "The natural man"—now, as in the Apostolic age—"receiveth not the things of the Spirit of God, for they are foolishness to him, and he cannot know them because they are spiritually discerned." The Truth, however, is not the less real, complete, and authoritative because he does not perceive it. Only let him, earnestly and reverently, welcome the illuminating grace of the Holy Spirit, and what was once to him as darkness will become full of light.

The Holy Spirit abides with us not only to apply the truth to our consciences and hearts, as the means of our regeneration, but also to lead us into *all* the Truth concerning Jesus Christ, as the means of our purification, strength, solace, and joy. He still inspires with Christ-like dispositions, sympathies, desires, motives, and resolutions. He deepens our sense of absolute dependence upon Jesus Christ, as well as of confidence in Him, and love and loyalty to Him. The more

readily we respond to His suggestions and impulses, the more we feel constrained to live, not to ourselves, but to Him who died for us and rose again. It is then that the believer can say, with the Apostle Paul, "for me to live is Christ."

Along with the increase of Christian life, knowledge, and experience, there is a growing desire for Christian service on behalf of others, and a growing determination to be faithful therein. The Holy Spirit inspires this desire and determination that we may become enthusiastic witnesses to and for Jesus Christ, according to our capacities and opportunities. Jesus prayed, not that His disciples should be taken out of the world, but that they should be kept from the evil one, so that they might prove, in co-operation with the Holy Spirit, His faithful witnesses. And this work of glorifying our Lord, as the perfect Saviour of the individual and therefore of society, is made fruitful by the Holy Spirit in the extension of His Kingdom all over the world.

The growing desire for a fuller manifestation of the unity in diversity of all believers in Jesus Christ; as the Body of which He is the Head, and which this Alliance does so much to develop and intensify; the greater readiness to make sacrifices for the spread of the Gospel among all sorts and conditions of men, and by those means only which are sanctioned by God; and the yearning to secure the application of Christian principles to all the phases, relations, and pursuits of social life, so that whatsoever men do, —"whether in word or in deed—they may do all in the name of the Lord Jesus," are among the fruits of the Holy Spirit's witness to Christ.

The every day witness of the Spirit to Him in His quickening spiritual sensibilities, so that the Truth, which He ages ago revealed, is recognised and responded to; in His inspiring all, who thus appropriate the Truth, with a Christ-like character, so that they "are changed into His image from glory to glory"; in His stimulating them to the diligent use of suitable means for leading others to repentance and faith in the Lord Jesus; and in His making the means effectual by bringing minds, hearts, and lives into agreement with the will of God, might be immeasurably greater than it is.

There are aspects, harmonies, and applications of Christian Truth but imperfectly apprehended—it may be, as yet, not apprehended at all. There are features, powers, and manifestations of Christian life not yet realised. There are more abundant and richer harvests of Christian work to be gathered in than the Church has ever yet seen.

Why is it that the actual is so different from the possible? How may the possible be realised in individual life, in family life, in church life, in national and international life? The Holy Spirit is not straitened in any of His perfections. The Lord Jesus Christ is as able and willing to save as when He said to the penitent suppliant, "To-day thou shalt be with Me in paradise." The Heavenly Father longs for the salvation of all as intensely now as when He sent forth His beloved Son to seek and to save the lost. Manifestly we are not straitened in God. No! but we are straitened in our faith, our love, our gratitude, our humility, our patience, our prayers, our testimony.

Only let our receptiveness of the Holy Spirit correspond with His willingness to fill us with His presence and power, and our responsiveness to the Holy Spirit correspond with His readiness to help our infirmities, and we should become more self-sacrificing, more sympathetic, more wise, more consistent, more trustful, more lowly, more diligent, more prayerful, and, therefore, more successful witnesses for Christ. However opposed, misrepresented, maligned, and condemned by the worldly, we should overcome "by the blood of the Lamb, and by the word of our testimony," and our adorable Lord would "see of the travail of His soul and be satisfied."

THE HOLY SPIRIT: HIS POWER NEEDED IN THE CHURCH TO-DAY.*

By the Rev. T. M. Morris, *Ex-President of the Baptist Union.*

We have had our attention directed to the witness of the Holy Spirit to Jesus Christ. I have been asked to take as my subject, *The Holy Spirit: His power needed in the Church to-day.* The one subject naturally follows the other; for, as it is by the testimony of the Holy Spirit to the Lord Jesus that the Church is gathered and called into actual and visible existence, so it is only by the presence of the Holy Spirit in the Church, and His work in and through it, that the Church can become what God would have it be, or accomplish what He would have it do. And the very first step towards securing this indispensable result is a keen realisation of the existence and urgency of this need.

The Church of Christ is the subject of many obvious necessities, but of none so great and urgent as this; and yet, strange and sad to say, of this its greatest need it seems least conscious. If in carrying forward any of our religious enterprises a serious money deficiency occur, or a break-down in our machinery, or some disabling defect in our organisation declare itself, we soon become aware of the difficulty with which we have to deal, and we set ourselves to work at once to correct what is wrong, or supply what is wanting, and we do not feel able to rest content or satisfied till things are put right.

But so far as the presence and power of God's Spirit are concerned, I am afraid we are not equally quick to discern any hiding of His presence and power, any interruption in the flow of His influence; and we make little trouble of the privation, and manifest little desire to have the deficiencies met, because we so imperfectly appreciate the magnitude of our loss. There can, I imagine, be no serious question as to the existence and urgency of this need. No one

* An address at the Cambridge Conference.

would presume to say that the Church is occupied by the Spirit; dominated by the Spirit to the extent that many utterances of God's Word should lead us to desire, and, with a very reasonable expectation, look for. We have much on account of which we should be thankful. There have been improvements and material advance in many respects. Christian people were never more active, never more liberal; the resources, the agencies, the organisations of the Church have greatly multiplied. But with all this there is a widely prevailing feeling of unrest and dissatisfaction; for while the attention of the Church has been directed increasingly and not unprofitably to what may be spoken of as outside work, there is a deepening conviction that *the* work for the doing of which the Church exists, is not being done—certainly is not being done to the extent to which it should. The number of conversions is small; the tone of piety is low; the distinctions between the Church and the world are obscure. These complaints are not peculiar to any section of the Church: they rise up from all quarters, and they express the conviction—which is, I trust, becoming more widely prevalent and more profound, that there is nothing which can make things right, and keep things right, in the Christian Church but the Presence and Power of the Holy Spirit.

Now our realisation or non-realisation of this necessity will depend very much upon our conception of the Church's real character. We must know what the Church is in order to know what the Church needs. If the Church of Christ be nothing more than some people seem to imagine—largely earthly and human in its character and constitution, little, if anything, more than a human society; ranking with the other societies and corporations of earth, and trying in competition with them to win for itself a fair share of popular approval, sympathy, and support—if the Church be only this and nothing more, we know what she will want to maintain her existence and carry on her work. She must have in her buildings, and services, and ceremonials, her organisations and arrangements, that which will meet the tastes and wishes of those to whom she appeals, and whom she seeks to conciliate and attract. And those who thus look upon the Church as being little more than a well-intentioned public institution, would say that with a good material outfit, and sufficient material resources to draw upon, the Church can do very well without the Holy Spirit; and they would regard those as fanatics and enthusiasts who look for the manifestation of His Presence and the exercise of His Power.

But if the Church be, as we believe, a Divine Institution, a Temple designed to be the habitation of God by the Spirit, then we must feel that everything else must be in vain if the House built for God be not occupied by Him; if the Temple consecrated to His service be not filled with the glory of His Presence. Our great need is that we should have a more vivid and influential belief in the Supernatural, the Divine—the Presence and Might of the Holy Spirit as working in and through the Church. We gain nothing—we lose much—by abating or veiling the claims and pretensions of the Church in this respect. We are often persuaded to do this. We are told that we are living in a materialistic age; that the drift of thought is in a materialistic direction; that social questions are coming more and more to the front; and that if we are wise we shall recognise this fact. We are told that men are becoming increasingly impatient of claims and pretensions such as are put forth by the Christian Church, and which are supposed to rest on a supernatural foundation. Let the Church then, it is said, keep her spiritual and supernatural pretensions in the background, and if she does not see her way to modify or abandon them, let her say as little about them as possible, and justify her continued existence among men by works of benevolence and philanthropy, of public and social utility. So far as the Church is persuaded to act upon this advice, she gives up the vantage ground she ought to occupy, and the use of that power which alone can make her victorious. The Church may multiply her outward and material appliances; she may increase in numbers and in wealth; she may bulk more and more largely and imposingly before the world—and yet all will be in vain, and worse than in vain, if God be not there by the inhabitation of His Spirit. The Spirit of God absent, the so-called Church is but a hollow and ghastly pretence. There is the body without the soul, the casket without the jewel; there is the house without the living inhabitant; the palace without the kingly presence; the temple, but the shrine is empty, and the oracle is dumb. Let us ever remember that the glory of the Church is the Divine Presence in her midst; the power of the Church is the power of God working in and through her; and that, if the Church is ever to occupy the place in the world and do the work in the world that she should, it will be because she is what we believe and maintain her to be—a Divine Institution, inspired and energised by God Himself.

In dealing with this great subject I must limit myself to two or three points, and would have you notice that the Presence and Work of the Holy Spirit must be regarded as absolutely necessary to *the maintenance of the Church's Life; the success of the Church's Work; and the manifestation of the Church's essential Unity.*

The Holy Spirit is needed in the Church for the maintenance of the Church's Life.—As I have said, we regard the Church as a Divine and Spiritual Institution, a community of regenerated men and women; and we all believe that, if there be any true life in the Church, it is a Divinely originated life, and a Divinely-sustained life. There are many movements that we are able to originate, there are many things that we are able to do, and that we are actually doing in a more or less satisfactory way; but there are some things that, according to common and, indeed, universal confession, we are not able to do. We cannot originate spiritual life; we cannot sustain it. We cannot regenerate a single human soul. We cannot keep spiritual life in healthy and vigorous existence after it is imparted. We all freely and unreservedly admit that these things are beyond our power, out of our reach. If these results are to be secured we must have the Holy Spirit working in our midst, and through the means that we employ. Now, it is just at those points where, according to common acknowledgment, we must have the Holy Spirit's work if success is to be reached, that the Church has to mourn over comparative failure. So far as the spiritual

results of Christian work can be indicated by statistics, it is felt that they are disappointing and unsatisfactory. We prophesy to the dry bones, but the quickening, vitalising breath is lacking. And the question cannot but occur, If Paul plant, and Apollos water, why does not God give the increase? Why, when means are used, is the blessing not bestowed? Then the further question occurs: Are we seeking the blessing? Are we prophesying to the wind? Are we saying, "Come from the four winds, O Breath, and breathe upon these slain that they may live?" And not only are the accessions to the Church few, but with large numbers of professing Christians the tone of religious life is low, and the only cure for this condition of things is to have the Holy Spirit more distinctly asserting His power in our midst. No one can read the New Testament without noticing how large a portion of it is taken up with this subject, and how the maintenance and education and development of Christian life and character are made to depend on the agency and influences of the Holy Spirit. One of the great defects of the Christian Church to-day is the absence in so many Christian professors of a luminous, self-evidencing Christian character. What is wanted is not the weak assumption of sanctity, but the power of real godliness—something visible in everyday life which shall convince men of the world, of the reality and worth of religion. If there be anything wanting in this respect—and who will say that there is not?—we know in what way alone the deficiency can be met, for all those features of life and character which should distinguish the Christian are specifically declared to be the fruits and graces of the Spirit. If we read the New Testament we soon find out that the Church of Christ does not consist of a number of well-disposed and well-behaved persons, who have agreed to accept a certain creed, and maintain a certain ceremonial, but who would not know what you meant if you spoke to them about conversion or regeneration, or any of the spiritual experiences of Christian life. The members of Christ's Church are those who have felt the quickening touch of Divine Grace, who are a new creation in Christ Jesus. This new life declares and manifests itself in a certain way. There is not only the power of godliness—there is the form. There is faith declaring itself by works, life by fruits; there is the Spirit of God dwelling and working in the believer; and there, visible in his life, are the results of that inward operation.

The Presence and Power of the Holy Spirit are necessary not only to the maintenance of the Church's Life, but also to the success of the Church's Work.—When Christ put into the hands of His disciples the great commission, and bade them go into all the world and preach the Gospel to every creature, He was calling a few poor, obscure, unlettered men—peasants, publicans, fishermen—to engage in a great enterprise, the greatest ever entrusted to mortal man: an enterprise confessedly too great for them, and for which they had no native qualification or resources. And so He who called them to this great work and ministry had to furnish them with the needful equipment, and His word was: "Tarry ye in Jerusalem until ye be endued with power from on high. Ye shall be baptised with the Holy Ghost not many days hence. Lo, I send you the promise of the Father." This enduement of power for which they were to wait was the indispensable condition of doing the work to which they were called. We see them in obedience to their Lord's command waiting for that power, and we then see them, in fulfilment of the Lord's promise, clothed with it; and then, divinely equipped and energised, we finally see them go forth in their Master's name, and, by a simple proclamation of Gospel truth, turn the world upside down.

We must be clothed with the same power if we are to render effective service. The same commission is put into our hands; but we are not, any more than were those first disciples, called to do this work in our own strength, to engage in this warfare at our own charges. This work is to be done, "not by might, nor by power, but by My Spirit saith the Lord of Hosts."

In considering the comparatively small results of Christian work to-day, we often try and comfort ourselves with the idea that we have to carry on our work in the face of exceptional difficulties. We are continually reminded or reminding ourselves of our difficulties; we do not think enough of our resources. Difficulties, many and formidable, unquestionably confront us: it would be folly for us to ignore or minimise them. But I cannot see that our difficulties are greater than those which confronted the first preachers of the Gospel, and if we lack the miraculous gifts with which the primitive Church was for a time endowed, we have in these latter days many compensative advantages, some of which are so remarkable that they would in those earlier times have been accounted miraculous. The one thing on which those first preachers of the Gospel depended, and which was the secret of their success, is the one thing which we lack, or possess only in small and insufficient degree, and it is the one thing which can alone render our organisations effective, and crown our labours with success. We need the outpouring of the Holy Spirit, to be baptised with the Holy Ghost, to be endued with power from on High. We need that God's Spirit should take more complete possession of us, occupy and use us as He does not at present. We are entrusted with the same commission; to carry it out we must have the same spiritual equipment: without it we are helpless, with it we are omnipotent.

The Presence and Power of the Holy Spirit are necessary for the manifestation of the Church's essential Unity.—In seeking to secure and promote Christian unity, there should be the clearest understanding that nothing is to be expected on the one hand or surrendered on the other, the demand or surrender of which shall have even a tendency to impair our feelings of mutual or self-respect. Truth must not be sacrificed on the altar of charity. Nothing is gained by minimising our differences, or by talking as though we thought the points on which we differ were unimportant and inconsiderable. The union at which we should aim, and which this Evangelical Alliance seeks to promote, consists with a frank, cordial, unprejudiced recognition of our distinctive beliefs and different ecclesiastical policies.

But while the vision of organic union may only float before us as a beautiful though vague ideal, in the haze of what is for the present an unapproachable distance, we may all do something, and may possibly do much to promote spiritual and brotherly union. We may, perhaps, even do all the more to promote true spiritual

union, by ceasing to strive for an unattainable, and what many would regard as an undesirable, uniformity. In things essential there is even now, to a much greater extent than many suppose, unity; in things open to discussion there must be the utmost liberty, both of thought and expression; and in all things—even where we differ most widely and seriously—there must be charity. There may be the "unity of the Spirit," where there are very wide differences of opinion. According to common confession the things wherein we agree are far greater and more important than those in respect of which we differ; and while holding fast to every particle of truth made known to us, we should maintain pleasant and brotherly relations to all who hold the Head, "endeavouring to keep the unity of the Spirit in the bond of peace."

The attempts which men make to establish unions of their own on what we may speak of as the circumference of Christian life, are, however well-intended, ordinarily failures more or less conspicuous. The usual result of all such attempts is—that while a few people get nearer together they do so, at the cost of placing themselves at a greater distance from all those who do not join in their particular movement. Whereas perhaps if with less talk about union all were to crowd nearer and still nearer to the centre, the closer union would come without any formal seeking after it as a mere matter of course. While I say this, I would say also that every Christian believer should seek to promote and maintain "the Unity of the Spirit." This he will scarcely fail to do who remembers how much is represented as depending on the manifestation of it. "The unity of the Spirit," which we are urged to maintain, can only be secured by diligent and prayerful endeavour. And in the same proportion as we have fellowship with the Father and with His Son Jesus Christ, we shall long to have fellowship with all who love God, and we shall carefully avoid everything which can interfere with that fellowship, or render the maintenance of it difficult. We shall be scrupulously careful not to give offence by word or deed, that we do not in self-will, or perversity, or mere heedlessness, put a stumbling-block in the way of one of the weakest of the brethren; we shall cultivate those kindly dispositions which are the fruits of the Spirit; and thus shall we keep "the unity of the Spirit in bond of peace," which seems the only unity at present attainable. And thus the different sections of Christ's Church, maintaining conscientiously certain differences of opinion, and certain distinctive ecclesiastical usages, but living together on terms of brotherly affection, and working side by side in the service of the common Lord, would present to the world a picture of true unity more impressive than any exhibition of mere uniformity could be. Let us, then, do what we can to secure this result. We may not be able individually to do much, but we all can do something. We may not always agree as perfectly as we could wish in matters of opinion, but with all these differences we can hold one another in brotherly esteem.

I have only glanced at two or three aspects of this great subject, but I have said enough to show that the one thing needed to lift the Church to a level with its great opportunities and render its vast and varied agencies effective, is the Presence and Work of the Holy Spirit. Were the Holy Spirit to take more complete possession of us, and work on us and in us and through us more mightily, then the Church, instead of moving on in the weak and halting way in which she has been accustomed to move, would with unfaltering step advance in her triumphant march "fair as the moon, clear as the sun, and terrible as an army with banners."

THE ONE OFFERING ONCE OFFERED.*

By the Ven. W. F. TAYLOR, M.A., D.D., *Archdeacon of Liverpool.*

THE Offering meant is that of Christ, and the statement is that it was but once offered.

The first part need not detain us long. There is a general agreement among all Christian Churches, with only one exception, and that by no means a large one, that the death of our blessed Lord was a true and proper oblation, sacrifice, and propitiation for the sins of the whole world; that it was the great Antitype and fulfilment of all the types and sacrifices of the Mosaic dispensation; that He bare our sins in His own body on the tree; and that there is none other satisfaction for sin but that alone.

Indeed, it seems impossible to conceive how any intelligent person who takes the trouble to read the New Testament with ordinary attention, can doubt that, whether the doctrine be true or false, it is most certainly the teaching of the Book. It pervades the whole volume. It is set forth explicitly in some twenty of the separate writings of which it is composed, and it is implied virtually in the remaining seven. It is clearly stated in the first Gospel by our Lord Himself; and in the last writing—the Apocalypse—the beloved disciple, who leaned on His bosom, sets it forth with the utmost clearness, as he also does in his other writings. In a word, take this doctrine out of the New Testament, and you rob it of its most distinctive and characteristic feature. Some would distinguish between the teaching of Christ and that of His Apostles, but in this they are absolutely at one. He says: "The Son of Man came not to be ministered unto, but to minister; and to give His life a ransom for many" (*lutron anti pantôn*—Matt. xx. 28); and, again, "This is my blood shed for the forgiveness of sins." (Matt. xxvi. 28.) St. Paul, specially qualified and commissioned by Christ to preach the Gospel, says: "Whom God hath set forth, a propitiation through faith in His blood." (Romans iii. 24.) Peter tells us, "We are redeemed by the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter i. 19); whilst St. John teaches that "the blood of Jesus Christ His

* An address at the Cambridge Conference.

Son cleanseth us from all sin" (1 John i. 7); and twice after in the same Epistle declares "that Christ is the Propitiation for our sins (*Hilasmos*), and not for ours only, but also for the sins of the whole world."

Truly, according to the teaching of the New Testament, "without shedding of blood there is no remission of sin," our blessed Lord and His holy apostles being witnesses. "Christ has redeemed us from the curse of the law, being made a curse for us." "He has made peace through the blood of His cross"; "we are made nigh by that blood," and "have boldness to enter into the Holiest thereby, having our hearts sprinkled therewith from an evil conscience"; whilst the song of the Redeemed before the throne is, "Thou art worthy, for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation."

So far, there is substantial agreement between the great bulk of professing Christians—the Churches of the East and of the West, the Greek, the Russian, the Roman, and the Reformed of all sections (Anglican, the Lutheran, the Presbyterian, the Wesleyan, the Baptist, and the Congregationalist); and for this agreement we cannot be too thankful.

II. But here we come to "the parting of the way."

Was that blessed Offering only once offered—once for all finished on the cross? or is it, in some mysterious sense, continued still? On this point the Churches of the Reformation differ, not only from the Church of Rome, but from the Oriental Churches as well. All these teach, and in their liturgies profess to continue, that offering, not in sign or figure only, but in very truth. They do not, indeed, profess to *repeat* or *reiterate* the Sacrifice of the Cross in its literality; but they do profess "to continue and *renew*" that Offering in the celebration of the Mass. They hold that our Lord still truly offers the sacrifice of His body and blood before God, though after a different manner from that on the cross; and that what He does now in heaven, that He does on earth by His priests in the sacrament of the altar. And that at that altar He is "daily immolated by the priests." I regret to say that, substantially, the same doctrine is also taught and held by many Divines in the Church of England. Take the following proofs of the foregoing statements from the Council of Trent:—

"In the Last Supper, on the night in which He was betrayed, our Lord Jesus Christ, our God and Lord, offered up to God the Father His own body and blood under the species of bread and wine; and under the symbol of these same things He delivered His own body and blood to be received by His apostles, whom He then constituted priests of the New Testament, and by these words, '*Do this in commemoration of Me*,' He commanded them and their successors in the priesthood to offer them, even as the Catholic Church has always held and taught. For having celebrated the ancient Passover which the multitude of the Children of Israel immolated in memory of their going out of Egypt, He instituted *the new Passover, to wit Himself*, to be *immolated under visible signs* by the Church through the ministry of priests, in memory of His own passage from this world unto the Father, when by the effusion of His own blood He redeemed us and delivered us from the power of darkness." (Col. i. 13.)—(Sess. xxii. c. 1.)

"And forasmuch as in this Divine sacrifice which is celebrated in the Mass that same Christ is contained and immolated in an unbloody manner, Who once offered Himself in a bloody manner on the altar of the cross, the Holy Synod teaches that this sacrifice is truly propitiatory, for the victim is one and the same, the same now offering by the ministry of priests, Who then offered Himself on the cross, the manner alone of offering being different."—(Sess. xxii. c. 2.)

"For the bloody and unbloody victim are not two victims but one only, whose sacrifice is daily renewed in the Eucharist."

By the words "Do this, &c.," He ordained them priests (*Sacerdotes*), and commanded that they should immolate and offer His body."

"The priest also is one and the same, Christ our Lord, for the ministers who offer sacrifice when they consecrate His body and blood, act not in their own but in the person of Christ."

"We immolate and offer this most holy victim."—(*Cat. Council of Trent, Part* II. c. 4.)

"We must needs confess that no other work can be performed by the faithful so holy and divine as this tremendous mystery itself, wherein that life-giving victim, by which we were reconciled to the Father, is daily immolated on the altar by priests."—(*Decree, Sess.* xxii.)

"I profess that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead."—(*P.P. Creed.*)

Such is the doctrine of the Church of Rome, and that of the Greek and Russian Churches is in substantial agreement with it.

There is only time to point out the extraordinary character of this doctrine and its apparent inconsistencies and incongruous statements—viz., that there is a threefold manner of offering of the body and blood of Christ—first, the night before He suffered; secondly, when He actually suffered; and thirdly, that which He continues to offer in heaven, and also on earth, by the ministry of His priests; that all these offerings are really one and the same; that all are truly propitiatory; that while the priests celebrate the Eucharist on earth they do also at the very same moment and in the same action truly "immolate and daily renew" His sacrifice, and not only "make," but "offer His body and blood." What a mingle-mangle have we here! That the sacrifice on the Cross was a bloody one (*cruente*), whilst this on the altar is unbloody (*incruente*); that our Lord should be truly immolated every day on ten thousand altars in remembrance of Himself; and that the sacrifice is not repeated, but only renewed and continued; and that the Mass is propitiatory and yet unbloody, though St. Paul says, "Without shedding of blood is no remission of sin."

The doctrine held by many Anglican divines is in many respects almost identical. Thus in an address presented to the Archbishop of Canterbury a few years ago we read: "We believe that as in heaven our great High Priest *ever offers* Himself before the Eternal Father, pleading by His presence His sacrifice of Himself once offered on the Cross, so on earth, in the Holy Eucharist, that same Body, once for all sacrificed for us, and that same Blood, once for all shed for us, sacramentally present, are offered and pleaded before the Father by the priest."

More recently one of their well-known Manuals on Catholic Religion says:—

"The Holy Eucharist is a feast upon a sacrifice. The body and blood of Christ are first offered to the Eternal Father, and then partaken of by the communicants."

"We mean that in the Holy Eucharist we plead before God the One Sacrifice offered once upon the Cross, even as Christ Himself presents the same offering in heaven."

"That souls in the intermediate state are benefited by the offering of the Eucharistic sacrifice."

Now, I do not admit that the Lord's Supper is a feast on a sacrifice—for it is not a sacrifice at all, but the remembrance or commemoration of a sacrifice.

In a Parish Magazine widely circulated in our parishes I find the following in a recent number: "For like as our Great High Priest continually presents to His Father in heaven the offering which He made upon earth, so do we when we celebrate this Holy Sacrament join in that heavenly presentation, pleading the merits of the great atonement, and offering ourselves, our souls and bodies in union with the same."

It will be seen from these extracts that the Anglican view only differs from the Roman in want of fulness, definiteness, and clearness. The doctrine is essentially and substantially the same in both. Both repudiate the idea of repetition of Christ's sacrifice; both maintain its continuous offering by the priests, whether by "daily renewal" or continuous memorial and representation, such "as Christ presents the same in heaven."

In reply to both, however, it may be said that they are mere arbitrary assertions and unfounded assumptions. We do not admit that our Lord offered to the eternal Father His own body and blood under the species of bread and wine the night before He suffered. Not a shadow of proof is even alleged for such a statement, or can be brought forth. Nor that He, under the same symbols, delivered His own body and blood to the Apostles; nor that when He said, "Do this in remembrance of Me," He constituted them priests (*sacerdotes*) with power to make, and offer His body and blood. The only ground asserted is that "thus the Catholic Church has always held and taught," which is equally untrue. We have the record of the institution of the Lord's Supper plainly set forth for our instruction in the words of the Gospel, and we are quite as competent judges of what the words mean as the Divines of Trent, or any others. Our divines are not ignorant of Greek or Latin—though, indeed, the knowledge of neither is necessary in the matter, for the translation is not disputed. Our blessed Lord instituted a simple commemoration of His dying love. "Do this," He said, "in remembrance of Me." Do what? Do what He did. He took bread, gave thanks, brake it, and said, "Take, eat, this is my body, which is given for you"—*i.e.*, as Augustine, in the fourth century, explains it, "the sign of his body" (*Signum corporis*), or as Tertullian, one hundred and fifty years before, the figure of his body (*Figura corporis*). He did not then institute a commemorative sacrifice, but the commemoration of a sacrifice.

2. The continuous offering is disproved by the silence of Holy Scripture. Not a single text can be quoted which asserts or necessarily implies such a doctrine.

3. It is plainly contrary to the express declarations contained in the Epistle to the Hebrews; seven times over, the inspired writer asserts that the offering was but once.

E.g. vii. 27—"Who needeth not daily, as those High Priests to offer up sacrifice first for his own sins and then for the people, for this He did once, when He offered up Himself."

ix. verse 26—*Nor yet that He should offer Himself often*, for then must He often have suffered from the foundation of the world, but now once in the end of the world, &c." Here it is evident that frequent offering involves frequent suffering, but this the writer rejects. Christ suffered but once, therefore He was offered but once.

Verse 27—"It is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many." This seems conclusive. Men die but once; Christ is offered but once. No doubt it may be replied that Christ offered Himself in one sense on the Cross, and in another sense now; but this is a simple assertion. Of any such offering the Apostle made no mention either here or anywhere else.

In x. 1, St. Paul argues that the sacrifices which were offered year by year could not make the comers thereunto perfect, for then they would have ceased to be offered. Their repetition proves their imperfection. So it may be truly argued that the repeated or renewed, or continuous offering of Christ would prove the imperfection of the sacrifice of the Cross also. Either the offering on the Cross was finished, or it was not; if finished, how can it be renewed or continued in Heaven or on earth? If not finished, how can it be perfect or sufficient?

x. 12—"But this man, after he had *offered one sacrifice* for sins for ever, sat down on the right hand of God"—not offering, but "from henceforth expecting his enemies to be made his footstool."

x. 14—"For by *one offering* He hath perfected for ever them that are sanctified"—*i.e.*, expiated sins atoned for.

x. 18—"Now where remission of sin is, there is *no more offering* for sin." There is no such statement in the New Testament that our Lord is now offering in Heaven, but the very reverse, as in the passages quoted.

4. A glance at the great type of the Day of Atonement will make this subject plain. Immediately on the slaying of the sin-offering the High Priest took a bowl of the blood and carried it direct into the most holy place, passing through the first and second veils (the distance could not be more than about fifty feet), and applied it to the mercy seat, sprinkling it seven times before it. Thus the immolation and the application were as nearly as was possible simultaneous, not more than a few minutes could possibly intervene between them. The application of the blood was simply the last detail in one connected and complete transaction. The sevenfold sprinkling signified its completeness.

So I take it in the great Antitype. Our Lord offered His body once for all on the cross. With His expiring breath He said, "It is finished;" and in the actual moment of His death, the precious blood of the finished sacrifice was in effect applied as it were to the Mercy Seat, according to the divine purpose, by the great High Priest Himself;

the vail of the temple was rent in twain from the top to the bottom; the barrier was broken down, and thus, having overcome the sharpness of death, He opened the kingdom of heaven to all believers. And through that rent vail He entered into the holy place as our forerunner.

Thus, as the Church of England says, "The one oblation of Christ was finished on the Cross," and, "He now appears in the presence of God for us." (Heb. ix. 24.)

5. The alleged continuous offering of Christ in heaven is contrary to the oft-repeated statement by our Lord and the Apostles as to the present position, attitude, and offices of Christ in the upper sanctuary.

Ten times it is asserted that He is at the right hand of God, or the right hand of the throne of the Majesty on high. Eight times described as sitting; once and only once standing at the right hand; once also in the midst of the throne. He is never once described as standing at an altar, or ministering a sacrifice or offering; sitting not standing is the normal position. A priest upon his throne—King and Priest in one; the counsel of peace between them both. A priest after the order of Melchizedeck, not after the order of Aaron; blessing, not offering; and, as a king, dispensing, ruling, controlling: and, as a priest, interceding—*i.e.*, mediating, preparing a place for his people, preparing them for the place, pouring out His spirit on the nations, and sprinkling the hearts of the penitent with His precious blood, applying to them the benefits thereof. These are His offices: King and Priest on His throne, Head over all to His Church.

It is supposed by some that as Melchizedek brought forth bread and wine, so Christ offered up to God His body and blood under the species of bread and wine. This is absurd. Melchizedek offered not the bread and wine. It had nothing whatever to do with offering. He did not even bring it forth himself. He caused it to be brought forth by his servants for the refreshment of the weary warriors. The Hebrew makes this quite plain. It is in the Hiphil or Causative conjugation.

In their despairing efforts to get some appearance of Scriptural support for their false doctrine three texts are quoted:—

1. Heb. viii. 8—"*It is* of necessity that this (priest) have somewhat also to offer." The words in italics are supplied, and some of the best Greek scholars, Beza, Bengel, &c., maintain that it ought to be thus translated: "It *was* of necessity that this (man or priest) should have somewhat that he could offer." And so He had Himself, and that He had offered (vii. 27). Indeed, if we do not translate it thus we make the Apostle contradict himself in chapter ix. 22.

2. But it is urged that St. Paul says, in Hebrews xiii. 10, "We have an altar." That is so, but it has no bearing on the question. The altar here probably refers either to the Jewish altar of the sin offering, or to its antitype, the Christian altar and its Sacrifice. If the former, those who serve the tabernacle have no right to eat of it, for the victim was wholly consumed by fire without the camp. If the latter, it means CHRIST, who is the sole Priest, Sacrifice, and Altar of the Church. Of that altar true Christians are not here said to eat, but, in accordance with the type, to go forth to Him without the camp bearing His reproach; and by Him, not only as Altar but as Priest to, offer to God the sacrifice of praise continually—*i.e.*, the fruit of our lips giving thanks to His name.

Once more, the advocates of a continuous offering tell us that Christ appears in heaven as a lamb that had been slain. Such, indeed, is the case in one particular vision, but it was not as offering or being offered, nor standing before an altar, but in the midst of the throne; and on the ground of His one Offering once offered He claimed the right, as the Prophet of His Church, to open the Book and to loose the seven seals thereof—not one word about offering.

But enough has been said to refute the poor arguments adduced in favour of a continuous offering, and to set forth the true doctrine of the one Offering once offered. It is eternal, indeed, in its effects; continual in its application to the hearts and consciences of the faithful; but as to its offering, final. That was finished on the Cross. We therefore reject this doctrine on many grounds—

1. It is wholly without any authority of Holy Scripture.

2. It is directly contrary to the plain statements of God's Word.

3. It virtually denies the completeness and sufficiency of the sacrifice of the Cross.

4. It robs the pardoned sinner of his peace.

5. It invests the minister with the exclusive prerogative of Christ.

6. It interposes a sacrificial priesthood and a Sacerdotal system between the sinner and the Saviour.

7. And therefore takes from us the liberty of direct access to God.

Not without good reason one of the Church of England Homilies says: "We must then take heed lest of the memory it be made a sacrifice; lest of two parts we have but one; lest by applying it for the dead, we lose the benefits which be alive. Apply His merits unto thyself by faith. Herein needest thou no other man's help, no sacrifice or oblation, no sacrificing priest, no Mass, no means established by man's invention." For being justified by faith we have peace with God through our Lord Jesus Christ, and there is therefore now no more offering for sin.

"ETERNITY—the home of the people of God—stands always in sight. I feel that I have a home and treasure there. And why? Simply, dear blessed Jesus, because Thou art there—my life, my refuge, my righteousness, all my hope; and I trust I am Thine, in Thee, a true believer, a living branch of Thee, the Vine. Whenever I think of eternity, instantly all my thoughts and hopes and affections run to Thee. O Lord, give me more of Thy Spirit of life, that I may have more of this witnessing that I am Thine."—(*The late Bishop McIlvaine.*)

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Foreign Intelligence.

FRANCE.

(From our own Correspondent).

PARIS, November 1897.

THE French Temperance Society of the Blue Cross has had its third general meeting at Valentigney (Doubs). The place was well chosen, Valentigney being a little city entirely Protestant, very peaceable, where the population has grown from 500 to 3,500, thanks to the successful efforts of some industrial factories, whose workmen are all Protestants. About forty delegates were gathered; the Lutheran, Reformed and Methodist churches of Paris were represented, and many friends had come from Switzerland.

Several Protestant churches have been lately erected and inaugurated in places or circumstances especially worthy of interest. For instance, at Aignes-Mortes, on the Mediterranean, where stands the massive fortress where during one century Protestant women, after the revocation of the *edit de Nantes*, were suffering a hard captivity for their faith, a new building has been this very month opened for religious use by Pastor Babut, from Nimes, who consecrated this place of worship.

At Bourg-du-Bost—a post of the Société Centrale, near Périgueux (Dordogne)—a pretty little temple has been opened about the same time. We translate some particulars given by Pastor Galland, agent of the Société Centrale, about this important ceremony: About twenty-five of thirty converts from a neighbouring village were present, and other friends, known or unknown, had come from distant points. The Mayor of Bourg-du-Bost (mentioned in a former letter), an old friend, was also counted among the assistants, and declared this day to be among the most happy ones in his life. The introduction into the Church of two new members, followed by the celebration of Holy Communion, produced a powerful effect; everyone felt that it was a most solemn and important event. May God give from day to day new light and blessing to those sincerely desirous to worship Him in His house in spirit and in truth.

The anarchist and atheist orator, Sebastien Faure, whose campaign in some southern cities has already been mentioned in this correspondence, delivered on the day of All Saints, under the very walls of the capital at Levallois Perret, a lecture, carefully prepared, in which he tried to prove, in the name of modern science, that the existence of God is erroneous and criminal. A representant of Protestant faith, M. E. Bertrand, answered with talent and courage these dangerous affirmations, refuting them one after the other. Those present, mostly opposed to religious ideas, listened with great attention to the second speaker. The discussion lasted until half-past eleven at night. An Anarchist citizen expressed to M. Bertrand his gratitude and admiration for his energetic defence.

At another meeting of the same kind, held at Montbéliard, in the east of France, two or three clever and courageous opposers intervened, to the complete confusion of materialism and free thought; they were also strengthened by the sympathetic and attentive attitude of the listeners.

About twenty new students have entered into the Faculty of Theology at Montauban, and an equal number into that of Paris, among which six are coming out from the Roman Catholic clergy. Such a fact is most striking in a time when Protestantism is so shamefully attacked and suspected in France and its Colonies. —The public opening lecture, delivered every year at this time at the Faculty of Theology of Paris, seems to grow from year to year more attractive—it took place on Nov. 5. The subject was treated by a young professor of great science and distinction, M. Ad. Lods.

It is a general custom in France to visit the cemeteries on All Saints' and All Souls' Days, Nov. 1 and 2—this opportunity is often improved for the distribution of popular well-written tracts and religious papers, especially in large towns. For the first time at Algiers such distributions have been made in three different points of

the cemetery of Mustapha, resulting in public popular meetings, held before thousands of listeners, visibly interested and moved by this unusual circumstance. Many tried to join in the hymns, and answered *amen* to the prayers. May this new effort bring forth many conversions to the living God!

The well-known Protestant Parisian Church of the Champs Elysees, l'Etoile, had seldom been visited by a crowd equal to that attracted on Oct. 22 by the consecration to the holy ministry of M. Bourrier, ex-abbot of the Roman Catholic Church, entering into the Reformed Church of France. Pastors belonging to all denominations participated in the ordination. Many journalists, representatives of our religious societies and committees, and some English friends (among them Lord Radstock), were present. M. Bourrier himself told the story of his first enthusiasm, of his doubts, of his agonies, of his decision to change, and of his present happiness. Although a convinced Protestant, M. Bourrier keeps strongly attached to his mother Church, in which he sees, with the fatal errors which he has turned from, precious qualities he wishes to preserve in his new career. May a great number of souls, as he said himself, escape like him to the net of the bird-catcher. We know already of a lady who, after long hesitation, decided through these words of M. Bourrier that very day to part with Roman Catholicism, and became openly a member of the Protestant Church of her quarter, in Paris.

GERMANY.

(From our own Correspondent.)

BERLIN, Nov. 17, 1897.

DR. BAEDEKER is staying in our city at present, at the invitation of the Young Men's Christian Association, to hold a series of evangelistic meetings in their large hall. The gatherings are well attended, and will undoubtedly prove a blessing.

A warm friend of the Sunday-school in Germany, Pastor Romann, at Liegnitz, Silesia, has been called to his rest. He hardly ever missed the large national Sunday-school Conventions, and there defended the more liberal evangelical principles against a kind of "churchism" which always tries to appropriate the Sunday-school to its objects. The provincial Sunday-school organisation in Silesia, with its annual conferences, is chiefly due to his indefatigable zeal. As the next national Convention, in 1899, is to be held in that province, the loss of this warm friend will be keenly felt.

An English friend, Mr. Morton, whose life work it was to obtain a better observance of the Lord's Day, had, shortly before his death, promised 100 prizes of £3 each for good tracts on the Sunday, written by German clergymen. It was chiefly his intention to induce pastors thoroughly to study the question. This object certainly has been obtained, though it may be regretted that, owing to Mr. Morton's death, it is doubtful whether any of the prize essays will be printed. At all events, every author keeps the right of making what use he wishes of his manuscript, and so it is probable that after all the best ones will be published in some magazine or other, or by the different Tract Societies. The gentlemen who had been requested and undertaken to be awarders of prizes met here on the 10th inst., and decided which manuscripts were to be considered worthy of the 100 prizes—221 manuscripts had been sent in.

The Berlin University, and all those who interest themselves in believing professors of theology, suffered a great blow by the news that Professor Schlatter accepted a call to Tübingen, and will leave our city at Easter. About five years ago he was called here as the one believing professor, while all the others belong to the Rietschl school, or go even beyond that. It is remarkable in this respect, that Professor Harnack, according to his last publication, is evidently already much more "liberal" than Rietschl was. Professor Schlatter was called to Tübingen not only by the Government of Württemberg, but the University itself requested him to come, and a petition, covered with numerous signatures, from the believing laity, strongly urged him to accept the call. All the so-called "fellowships," the gatherings of Christians for reading the Bible and spreading the Gospel, had joined in the petition. This induced him to accept the call, while he found that

here sufficient influence on the affairs of the Church had not been granted to him. Let us hope that we may find a suitable men to take his place here.

The friends of Armenia had a conference here the end of last month. Dr. Lepsius gave an account of what the Berlin Committee did; Pastor Lohmann reported on the Frankfort work. The Berlin Committee has been doing work for the orphans at Urfa, besides sending people to Bulgaria and Persia, to help the Armenian fugitives in those border countries. Dr. Lepsius could state, at the public meeting in the evening, that the interest for our fellow Christians in Armenia had not flagged yet. It is indeed remarkable that notwithstanding the hostile attitude of the Government, and of the great majority of the German press, large sums have been collected—but not from people whose benevolence is generally foremost! It is in truth only the Christians who have given, and not sparingly. May the sympathy shown to the sufferers by Protestant Christianity bear fruits of blessing!

The leading men for evangelisation and Christian fellowship met here last month for a private discussion on the principles of the work. Great unanimity prevailed. The attitude to the pastors is very different in different parts of Germany—where they are friendly the evangelists and their new converts are also friendly to the pastors, if the reverse is the case, then not. All present had the conviction that the work should be done in peace and harmony with all who stand on the Lord's side, and therefore, if possible, with all faithful pastors, but that no man had a right to hinder God's work, and that if necessary it had to be contested against the will of these who ought to support it, but keep aloof or even oppose it.

THE DUTY OF MAINTAINING THE PRINCIPLES OF THE REFORMATION.*

By the Rev. D. MacEwan, D.D.

Looking to the history of our country it is somewhat strange that one should feel called upon to contend for a thing so obvious as the obligations of British Christians to maintain the principles of the Reformation.

There was a time, even within the memory of some of us, when throughout England and Scotland an address on such a subject might have been deemed superfluous, and when on the maintenance of these principles the great mass of the population presented one solid front of conviction and opinion. Within the last fifty years or so a change has occurred. Account for it as you may, there has gradually crept over both countries a disposition either to regard with indifference or, more or less, to favour those Romish errors and practices against which our Reformation principles are such a loud and long-standing protest. The change is, no doubt, to be traced to a variety of causes. We might name, for instance, a growing tendency that has sprung up towards the æsthetic and sensuous in religious worship, and a mistaken idea that has prevailed on the part of many that charity towards those who differ from us in religion, and positive indifference as to their errors and practices mean the same thing (that, in fact, one religion is as good as another); but the change is chiefly due, I apprehend, to the persistent and well-organised efforts of certain conscientious believers in Ritualism who have come in some strange way to regard the Reformation as having been a blunder, and to efforts, equally persistent and thoroughly organised, on the part of the Roman Catholic Church, by means of the Press and other agencies, to undermine Protestant convictions, and actually to pose in our country as the friend of liberty, loyalty, and social reforms.

Whatever the cause, the fact of the change can hardly be disputed; the fact that while in such countries as Italy and Spain the priestly influence of Rome has been losing ground in the confidence of the people, there has been in our Protestant Britain a disposition to view its insidious inroads with comparative apathy and unconcern, and a determination on the part of a rapidly increasing section amongst us to return unblushingly, and in spite of all ecclesiastical safeguards, to Romish priestism and superstition. It is surely time for thoughtful and earnest Christians to ask where we are going, and to what end and final issues the anti-Protestant drift of the present day, if unarrested, may be expected to bring us. To imagine, as some do, that the corrupt and tyrannical system of religion, out of which the Reformation arose, is now changed, and that from being the persecuting and intolerant system it once was, it has now become the very embodiment of all that is pure in doctrine and tender and large-hearted in charity, can be easily shown by an appeal to recent acts and utterances of the Church of Rome itself to be one of the fondest of fond delusions. And what I say is this, that if our country is not to be finally dragged back to the superstitious and ecclesiastical intolerance of mediæval times, if our people are not to have gradually wrested from their grasp freedom of conscience and freedom of worship, and all the rights and privileges of an enlightened and Scriptural Christianity; it can only be by arousing

* An address at the Cambridge Conference.

throughout the length and breadth of the land a revived and abiding sense of the obligations of British Christians to maintain intact, and at all hazards, the glorious principles of the Reformation.

Are we so soon to forget the men and their work whom God in His providence raised up and so marvellously endowed for the first enunciation and courageous advocacy of these principles? It is easy for us, amidst the religious freedom and social comforts of this nineteenth century, to talk lightly and with slighting respect of principles to which, as a nation, we owe so much; but when we go back to the time when England and Scotland, not to speak of other countries, were in Rome's iron grasp, we ought to think of the faith and heroism, and what I might call the God-inspired discernment of the men raised up for our deliverance, of the Cyclopean work they had to do, and of the devotion and daring with which they did it. Germany had its Luther, France its Calvin, Switzerland its Zwingle, and Scotland its John Knox—a man now much misunderstood and misrepresented, but whose labours, as described in the "History of Scotland" written by his own hand, and whose character, as delineated with all honesty by his biographer, Thomas McCrie, cannot be studied without recognising in him an earnest Christian, a true patriot, a wise statesman, and a reformer that "never feared the face of man." But before all, and above all, England had its John Wiclif—under whom England has the honour of having been the forerunner of the nations in this great movement from Mediæval darkness and bondage towards light and freedom. Looking back through five centuries, he rises before the imagination with his pale thoughtful face, his expressive features, his intelligent eyes, his whole countenance wearing a sort of angelic expression—majestic and mild, gentle and firm, and indicating a character of sanctified tenderness and power: a man whose unrivalled learning had a European reputation; a scholar, a theologian, a patriot, a philosopher, a politician, a controversialist, the counsellor of Princes and Parliaments; the ornament of one of our chief seats of learning; the foe of all superstition and oppression; the fearless advocate of truth and liberty; and the man who first gave to England the whole Scriptures translated into her native tongue. He was not only a man among men, he was a reformer before all reformers. His tracts and pamphlets read in Bohemia made Huss and Jerome the witnesses for the truth which they became; possibly they stirred the heart of Savonarola at Florence—and no one can tell what part the wave of influence which he set in motion by his voluminous writings had in raising up a Luther, a Calvin, and a Melanchthon. Certain it is that his work was before them all, and that he was, as he has been called, "the very centre of the whole pre-reformation history." And when God has raised up for a country like ours not only such men as Wishart and Knox, Wiclif and Latimer and Ridley, and others whose names stand out conspicuous in its history, but also a whole army of martyrs, who contended faithfully for the truth, and suffered the loss of all, even to torture and death, rather than surrender it—surely a heritage has been bequeathed and handed down to us which, if we would prove ourselves worthy of it, we should be slow to relinquish, and which we should feel under the strongest obligation to maintain and defend.

We speak of the principles of the Reformation; but in these days are our people sufficiently alive to the distinctive character and vital importance of these principles in connexion with the "truth as it is in Christ," and the maintenance in the midst of us of Christianity in its purity, its spirituality, and soul-saving power? They deal, it must be remembered, with no mere outposts of the faith, or points of doctrine and worship, concerning which it matters comparatively little what men believe, but with the most essential and fundamental truths of our holy religion.

One principle of the Reformation, for instance, was *to vindicate the supreme authority of the Word of God*. The question was no longer to be, what say vague uncertain traditions, or what say the early Christian fathers, or what saith the Church—but "what saith the Scripture?" "To the law and to the testimony if they speak not according to this word it is because there is no light in them." And language fails to tell the immense incubus of superstition and darkness that was rolled aside the moment this principle came to be fully acknowledged and acted upon. The appeal direct to the Word of God meant the deliverance of the intellect and conscience of man from those errors and corruptions with which, through the course of ages, the pure religion of Christ and His apostles had become encrusted; the snapping asunder of those chains of human authority by which the mind of Christendom had been so utterly and so hopelessly bound; and the lifting up of God's liberated Church into the higher atmosphere and clearer spiritual vision of one Divine and Bible-taught Christianity. This principle involved the right of every man to read the Scriptures in his own tongue. And its practical outcome has been not only the purifying thereby of the Church's faith and worship, but such a deepening of her appreciation of Holy Scripture and quickening of her zeal, that to this Protestant vindication of the supreme authority of the Word of God, and to that alone, we now owe what constitutes one of the grandest marvels of the age—the institution of our Bible Society, and the circulation of God's Word throughout the world.

Another principle of the Reformation was *to proclaim the supreme and perfect Priesthood of our blessed Lord*. And this principle meant the deliverance of the people from the intellectual, moral, and spiritual thraldom of Priestism, with its tyrannical assumptions, its secret confessionals, and its threats of Purgatorial fires; their deliverance, too, from the oppressive yoke of all the miserable superstition associated with transubstantiation and the offering up of masses for the souls of men—either dead or living; the worship of Mary, and the intervention and intercession of saints; and it meant, what was still more important, the counter-assertion of the spiritual priesthood of all true believers—their absolute freedom of access to God on the ground of the one all-perfect sacrifice offered by Christ on the cross, and offered once for all, and their unchangeable right through faith, and through faith alone, to all the benefits of Christ's atoning death and all-prevailing intercession. In departing from "the simplicity that is in Christ," and from pure apostolical teaching on the subject of Christ's

priesthood, the Romish Church had forged the chains by which it had made men and nations the captives and slaves of its claims to supremacy and its manifold superstitions; and it was in rescuing this great central truth of our religion from the errors by which it had been obscured and darkened, that the Reformation struck a blow which reached from the very centre to the circumference of Papal usurpation, bringing back the truth to the light, and restoring men to that liberty wherewith Christ hath made His people free.

And then a third Reformation principle was *to affirm and to uphold the true Headship and Mission of the Christian Church*—on the one hand, that Christ in heaven is the sole Head of His Church, and needs no human Vicar or Vicegerent on earth to wear titles and discharge functions that belong only to Himself; and, on the other, that the Church's mission is not to bring men and nations into intellectual, moral, and political subjection to the Pope of Rome and his Cardinals, but to bring the souls of men under the saving power of Gospel truth, and by the preaching among all nations of the Gospel in its purity to win the whole world to Christ. And are these principles not worth contending for? In the light of such principles is the Reformation to be now pronounced a mistake? Are British Christians to allow their obligations to maintain such principles to be blown away by the wind of fashion, or undermined and pushed aside by the craft and insidious action of designing men? The Reformation a mistake! Then is the change from night to day, from bondage to freedom, from the blindness of abject submission to human authority to the clear open-eyed vision of the truth of God, and of Christ as the only Lord of the conscience and the only Mediator betwixt God and men.

What do we not owe as a nation to these principles? Only contrast the condition of England and Scotland during the three centuries that preceded the Reformation with what has been their history since; or compare those countries in which Romanism still retains its ascendancy with those that are no longer under its yoke. And if we, as British Christians, feel grateful to God that we belong to a nation which, under the reign of Protestantism, has progressed by leaps and bounds, in literature and science, in industry and commercial enterprise, and in all that a nation values, till in these respects it has no superior, then we must be culpably ignorant of its own history, or incapable of reading it aright, if we fail to identify its national and social progress with that heritage of truth and freedom which the Reformation secured, and if we do not see in the inestimable benefits which the principles of the Reformation has undoubtedly conferred upon us the strongest possible obligation to hold them fast. In his "Social Evolution" Benjamin Kidd has proved, as the result of his scientific analysis, just what Lord Macaulay long before affirmed as the result of his study of history, and, indeed, what all Christendom proclaims, that such is the essential difference in the practical effects of the two systems, that with Protestantism there has been national progress and prosperity, and with Popery political servitude, intellectual torpor, and national decline. As we love our country, then, and set a high value on the privileges we enjoy, let us recognise the obligations under which we lie to defend and maintain the principles that have done so much to secure them for us. And if a time should ever come (as some believe it will) when the old battle of the Reformation must again be fought, let us fervently hope and pray that those may be raised up who shall have at once the gifts and the graces to fight it successfully, and so hand down our precious heritage of truth and freedom still unimpaired.

THE REFORMATION'S MIGHTIEST WEAPON—THE WORD OF GOD.*

By the Rev. G. D. Hooper, *of Luton.*

There are some things so demonstrably true in history, and so positively confirmed by all experience, that they may well rank as axioms in all right thinking. Such are:—

1. *That the Reformation was at once the revival of true, spiritual religion, the harbinger and ground of our civil liberty, and the cause and herald of our national progress.*—For ends so great as these, costly though the effort and long the struggle, it was surely worth the while. Christianity and Patriotism combine their grateful praise for the glorious Reformation.

2. *If the Reformation was worth achieving, it is worth maintaining.*—Each generation which inherits the blessings of an open Bible, a pure Gospel, with freedom to worship and work for God according to the dictates of conscience, is responsible to maintain these blessings for those who come after, enlarged and confirmed rather than impaired. Hence the need for every generation being trained in Protestant and Scriptural Christianity. One weak or foolish generation may undo the work of centuries, and lose the blessings bought by blood and fearful sacrifice. Just this appears our danger now: Rome asserting ancient claims; superstition clad in modern garb, but still at heart the dark Dictator as of old; officials in the ranks of Reformed Churches who dub the Reformation a mistake, and ceaselessly attempt to assimilate Churches in England, Scotland, and Ireland to the papal mould; literature, largely swayed by pens well trained to promote Papal interests. These combine to make an atmosphere at deadly feud with Protestant effort and Evangelical faith. Hence the call to prayer and holy service in maintenance of Reformation principles.

3. *The Reformation, though it was by men, was of God.*—This is proved alike by its need, its nature, and its fruits. *Its need* is seen in the then

* An address at the Cambridge Conference.

state of Christendom, with its luxury and debauchery, its mingled darkness and despair, its almost utter ignorance of the divine will, the burial of the Bible, and the banishment of piety. The shameful sins of holy Rome and the indulgences sold by Tetzel were only possible in such an age of darkness and death.

The *nature* of the Reformation may be judged by its leaders. They were men of prayer, of piety, and of purity. They wrought not for personal gain, for they lost their all, and often their lives by their testimony. They were not schismatics, for they called men not to sects or shibboleths, but to Christ. Their cry was, "To the law and the testimony!" Their desire was to re-establish a holy church, reformed from errors and abuses, for God's glory and man's salvation. If or where they erred, it was in fear to altogether conform to Apostolic doctrine and practice. Whatever differences have marked Reformed Churches have been due to a halting somewhere, or in some points short of the Scripture standard. But the whole Reformation was a soul struggle towards Scripture light and standing. In England, where the Mass was the great contention, the movement led to a Scriptural and true view of the Lord's Supper, guarded by specific rubrics from superstition. In Germany, the battle turned on justification, and faith was amply vindicated as the alone condition on which the believing soul was accounted just by God. In Scotland, Prelacy smelt of priestcraft, and was alien to the simpler polity Knox had learned at Geneva, and Scotland has remained Presbyterian to this day. But whatever the local colour of the changes made, the appeal was to the Scripture, as the very Word of God.

The *fruits* of this great epoch are proof it was of God. Wherever rightly received and fairly followed, there has been religious, civil and industrial progress. Liberty, with her benign influence has smiled on Protestant lands. Security of life and property has followed, with freedom to study, read and think. England, Scotland, Holland, Germany, in the Old World; the United States and the Colonies in the New, alike rejoice in these beneficent results. The *hope* of the world to-day lies with the nations that are Protestant. The *evangelisation* of the world is on its way to blessed realisation by these same peoples. The *philanthropies* of the world, where not prompted by proselytising purposes, are mainly the work of these same lands.

4. *The Mighty Weapon by which all this has been attained is* not Princes or Councils, swords or Diets, but THE WORD OF GOD, believed, preached, given to the people in their own tongue.

Luther, in his "Table Talk" says: "I have grounded my preaching upon the literal Word; he that pleases may follow me, he that will not may stay."

"The point in which *Zwingle* is greatest, and in which he is second to none among the Reformers, is this: even his profound deference to the Word of God. . . When he came to the Bible, he came to it as a *Revelation from God*, in the full consciousness of all that such an admission implies, and prepared to follow it out to all its practical consequences. He accepted the Bible as a first authority, an infallible rule, in contradistinction to the Church or tradition, on the one hand, and to subjectivism, or spiritualism on the other. This was the great and distinguishing principle of Zwingle, and of the Reformation which he founded—THE SOLE AND INFALLIBLE AUTHORITY of HOLY SCRIPTURE." (Wylie's "History of Protestantism," vi, p. 430.)

"Luther's *hegemonic*, or dominating principle, was *justification by faith alone*, by which he overthrew the monkish fabric of human merit. Zwingle's dominating principle was the *sole authority of the Word of God*, by which he dethroned reason from the supremacy which the schoolmen had assigned her, and brought back the understanding and the conscience to Divine Revelation" (p. 431). So it was with all the Reformation leaders; and so it is with the Evangelical Alliance to-day. Its first principle is "The Divine inspiration, authority, and sufficiency of the Holy Scriptures." Hence the Alliance is a Union in Truth, based on God's Word.

5. *We stand to-day, inheritors of a glorious past, to carry on this War.*—Some say the battle of the Reformation must be fought again. It is already being fought. The remarkable change of attitude during the last half century, so powerfully traced by Dr. MacEwan, has surprised and grieved Evangelicals by the sorry spectacle of Bible-reading, educated, even University taught men, retrograding to Papal darkness.

Let us survey the forces arrayed against us. The awful mass of heathenism has been before the Church a century—at once a call to service and an incentive to exertion. We have seen a John G. Paton take God's Word to the New Hebrides, and with this weapon, blessed of God, transform the dark cannibals of Janna and Aniwa to devout consistent worshippers of Christ. By this same weapon the marvels of Pentecost have, in a sense, been repeated among the Telugus of India. The hosts of Islam are nearer home, yet humanly so impossible to change. Yet there are not wanting signs and names assuring of great things yet among the Moslem myriads. Or take again the Jews. To what do we owe the strange uprising among the Jews of Eastern Europe, their gathering by hundreds to study the Gospel, and their designation of themselves as Sons of the New Covenant? Is it not that in the Hebrew New Testaments circulated they hear again the voice of God,—that voice which spake in the Prophets to their fathers, speaking in these Scriptures now to them? And when we turn to Christendom, with all its seething, surging problems, what do we see? The lapsed masses waiting to be won for Christ, not by human substitutes, but by God's mighty call and the Gospel's full provision. The infidelity, once coarse and rampant, now beaten from the field, crops up in semi-Christian garb—a subtler foe by far; but needing the light of God to lead its votaries into faith and peace. The crowds allured by Rome or charmed by ritualistic glitter—what can call such out of their strong Babylon but the very Word of God? To confront and conquer foes like these we need and have the very weapon our Reformers used—"the sword of the Spirit, which is the Word of God." That Word interpreted and applied by the Spirit Himself, is surely still to-day mighty to the pulling down of strongholds.

Are not we Protestants apt to mistake our rightful attitude? Have we not sat down in silken ease, content with mere defence, when, as

possessors of living, saving truth, we should be on the aggressive? I do not mean to imitate the coarse language and the vituperative spirit that were blemishes with the Reformers, but that we should aim with their heroic faith and dauntless courage, to conquer for the truth the lands in bondage to the Greek and Papal Churches.

6. *It is in this Word that we have the source of knowledge and the seat of authority in religion.*—Amid contending schools, this at least is clear: I must look for such authority, if at all, in myself, in other men, or in revelation. The first is practically Rationalism; the second in the long run is Tradition. Now, experience and history alike disprove the claim of these to infallibility. If anywhere to be found, therefore, it must be in revelation. This is just what Scripture claims to be—God's revelation to His creatures; a real message of light, throbbing with love and holy purpose to the souls of men. It is not an emasculated Bible, a collection of myths and legends, religious novels, or tales to be classed with the *Arabian Nights*. Ours is an authenticated Bible, wholly inspired, authoritative as the Word of God. True, "we do not claim for it what the Hindus claim for their Veda—that every word of it issued like breath from the mouth of the Self-Existent; or what the Mohammedans claim for their Koran, that it descended at a particular moment ['the Night of Power'] from heaven, ready written from the first chapter to the last by the finger of God Himself" (Sir M. Monier-Williams). While every writer in the Bible preserves his individuality even as to style, God is pleased to use the very freedom of the author as a vehicle by which to give His message to men. Prophets spake as moved by the Holy Ghost, and every word was fulfilled. Scripture was given by inspiration (*i.e.*, the writing itself, *scriptum*), that we might know infallibly God's Holy Will. Jesus, the living Word, gave to His disciples the words the Father gave to Him, and sealed the Old Testament as true in His high priestly prayer, "Sanctify them through Thy Truth: Thy Word is Truth" (John xvii. 17). After a fair survey of modern scholarship, it remains true that no evidence whatever has been adduced to touch this holy citadel or overthrow its mighty claims.

If we turn from controversy to the comfort all hearts long for, we find Scripture gives such a Revelation of God as to be *all-embracing* in its range of thought, life, and feeling; *all-sufficient* in its provision for the varied needs of man; *all-satisfying* to the hungry, longing soul. Well may we take the words of Dante, and apply them to ourselves to-day:—

> "Christ said not to the first conventicle,
> Go forth and preach imposture to the world;
> But gave them Truth to build on; and the sound
> Was mighty on their lips, nor needed they,
> Beside the Gospel, other spear or shield
> To aid them in their warfare for the faith."

In full dependence on the Holy Spirit, with such a Bible for our God-given weapon,—we may confront the world, and help with confidence to realise the prayer, "that peace and happiness, truth and justice, religion and piety may be established among us for all generations."

PALESTINIAN SYRIAC LECTIONARIES OF THE BIBLE*

By Mrs. Agnes S. Lewis.

When your Secretary asked me to give you an address on some discovery connected with Biblical science, I chose for a subject not the Sinai palimpsest of the Gospels, because it is probable that you have heard quite enough about it already; nor the recently found fragments of the original Hebrew text of Ecclesiasticus, because the last word about this has not yet been said, and the next word is with Mr. Solomon Schechter, who has discovered many more leaves during the last few weeks. But for those who are specially interested in either of these subjects, I have brought with me this morning one volume of the four hundred photographs which were taken by Mrs. Gibson and myself on our first visit to Sinai in 1892, and also the leaf of Ecclesiasticus which was found by Mr. Schechter in May of last year amongst the Hebrew fragments which we brought from Palestine. My letter to the papers on the day of its discovery led our Oxford friends to examine their fragments, with the result that they found nine leaves more of the same MSS. Our leaf was edited by Mr. Schechter in the July number of *The Expositor* last year, and our Oxford friends brought out their edition in January last. Since then Mr. Schechter has gone to Egypt, and cleared out the loft of the synagogue from which they all originally came. Perhaps to-day, even in Cambridge, he may be finding more. It is specially interesting, even to those who cannot read Hebrew, as showing from what a dirty little paper rag an important discovery may be made. I must not, however, be led away into speaking more of this, because I wish to speak of the light which is being shed on the text of the New Testament from another quarter—a quarter quite independent of the ancient Greek MSS. from which our English New Testament has been translated. I refer, in the first place, to a Syriac MS. of

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* An address delivered at the Cambridge Conference.

the Four Gospels (No. XIX.) in the Vatican Library, which for nearly 140 years has been considered unique. It was noticed first by the Maronite scholars, Stephen and Joseph Assemanus, in 1758, and was described by them in their Catalogue. It was described again, more fully, by Adler in 1781. It was edited in a sumptuous volume, with a Latin translation, by Count Miniscalchi Erizzo in 1864, and by Dr. Paul de Lagarde in 1891. Its date is 1030.

This Lectionary was the authorised version of the Malkite branch of the Syriac Church—*i.e.*, of the Syrians who had accepted the rite of the Orthodox Greek Church, in opposition to the much larger Monophysite branch, whose oracle was the Peshitta version. Its chief value is that it presents us with an independent text of the Gospels, a text which has been translated from Greek MSS. not now extant. I dare not—after recent experiences—say that they have perished. And yet it agrees, for the most part, in an astonishing way with the text of the Codex Vaticanus (Codex B), though it has sometimes readings which agree with those of the Peshitta, or with those of our Cambridge treasure, Codex Bezæ. It belong to the class which the late Dr. Hort called "neutral," but for which the better name of "Antiochian" has been suggested. It has none of the eccentricities of the Sinai palimpsest. It does not tell you, for instance, that the disciples found our Lord standing when He was talking to the woman of Samaria, nor does it delight our hearts by omitting the word "unprofitable" in the phrase, "We are servants," of Luke xvii. 10.

But if less interesting on this account, it may perhaps claim a higher value in the eyes of those who love the old beaten traditional paths. The origin of the version has not been traced further back than the fourth century, but no one can say that it is not older, for the simple reason that we know nothing about it. We know it only in the form of a Lectionary—a lesson-book,—and opinions are divided as to whether this was preceded by complete copies of the Gospels, Acts, and Epistles.

But whilst scholars may dispute about this point, in one thing they agree. We may be all but certain that the peculiar dialect of Syriac, in which the *Evangeliarium Hierosolymitanum* is written, was that spoken by our Lord. Its close resemblance to the Hebrew of the Targums, which, though the oldest of them, that of Onkelos, was not committed to writing earlier than the end of the second century, was in oral use in Palestine in the first century of our era, is conclusive proof of this. This Aramaic dialect is supposed by some to have been an importation from the northern Syrian kingdom, and by others, with more show of probability, to represent the speech of the Babylonian captives, who returned to Palestine in the days of Nehemiah. It is supposed, also, that after the fall of Jerusalem, or rather, after the severe persecution which the Jews underwent in the days of Hadrian, the Rabbis migrated to Galilee, that for several centuries Hebrew learning clothed itself in a Galilean dress, and that the Malkite Christians used the same speech, being, in fact, the tongue whose use bewrayed St. Peter. It is also most interesting to observe that of the words spoken by our Lord on the Cross, "*Eloi, Eloi, lama sabacthani?*" the second word is in the Palestinian form of Syriac. Had it been literary Syriac, such as is used in the Peshitta and the old Syriac versions, it would have been "*lemana sabacthani.*"

And the Lectionary of the Vatican is no longer unique. In the spring of 1892, whilst Mrs. Gibson and I were engaged in photographing the Sinai palimpsest in the Convent of St. Catherine, my attention was called by the librarian, the late Father Galakteon, to a goodly volume which he always kept rolled up in a handkerchief. It was in a character unfamiliar to me, and for many days I was so engrossed with the more ancient manuscript that I could not comply with his wish by photographing some of its pages. I at length did so, and then the thought came naturally that I would like to know what they were. With the help of Dr. Euting's table of Semitic alphabets I at last managed to decipher a portion, and was delighted to find that it was Syriac, though with very peculiar spellings and idioms. When we returned to Sinai the year following, I provided myself with de Lagarde's newly published edition of the Vatican MS., and whilst Prof. Bensly, Dr. Rendel Harris, and Mr. Burkitt were occupied in transcribing the text of the Syriac palimpsest, I devoted my time to cataloguing the Syriac MSS., and to making a collation of the two Palestinian Lectionaries. By this time there were two of them; for Dr. Rendel Harris discovered a second one amongst the dozen volumes which Galakteon brought out of the mysterious box which had so long been jealously guarded from European

eyes. These two Sinai MSS. are perfect, and have been carefully kept. The one I found is dated 1104; Dr. Harris' 1118. This is nearly a century later than the Vatican one; but in compensation, the Sinai ones remain as they were originally written, whereas the Vatican one has been tampered with by a later corrector. The Sinai ones are neither copies of the same original, nor is the one copied from the other. An edition of the earlier of them, with collations from the later one, and from De Lagarde's edition of the Vatican one, is now in the Press, and they both have a remarkable variant, which the Vatican one has not. It is in Matthew xi. 5, *meskinia, methbasamin*, instead of *meskinia, methbasarin*, "The poor are made glad" instead of "The poor have the Gospel preached unto them," or in Greek *ptōchoi euphrainontai* instead of *ptōchoi euaggelizontai*. But the story of discovery is not finished. Two years ago when Mrs. Gibson and I were in Cairo, preparing for a third visit to Sinai, a fourth Lectionary came into my hands. It needed no special effort on my part to find it, not even a nine day's journey across the desert, for it was simply carried into our room in the hotel by an itinerant dealer, and it lies now on the table before you. My sister and I had at that time been occupied for two years on our forthcoming edition of the Gospel Lectionaries, and I must say my head swam a little when I read the names of Paul the Apostle and of Amos the Prophet in the rubrics of this little book. Mrs. Gibson thought I had partly taken leave of my senses, when I at once agreed to give the price asked for it, in place of deferring the matter till the morrow in the true Oriental style. It proved to be a Lectionary containing readings from the Pentateuch, the first three chapters of Genesis for instance, many of the Messianic prophecies, including the whole book of Jonah, and copious extracts from St. Paul's Epistles. Our edition has been published, I suppose, on Saturday last, by the Cambridge University Press, with valuable critical notes by Professor Nestle. The date is unhappily lost, owing to the abstraction of its last leaves. It has some very interesting readings, and I would like to draw your attention to two of them.

The first is in 1 Tim. iii. 16, "Without controversy, great is the mystery of godliness." Now in the Greek, "without controversy," or more literally "confessedly"—is represented by one word, *homologoumenōs*. There is a Greek MS. labelled D. gr., which divides *homologoumenōs* into two words, *homologoumenon hōs*: "We confess that." You will observe that not a single letter is changed, it is only a case of syllable-dividing, and everyone who has read a Greek MS. or inscription knows that these are written with little or no indication of the separation into words. The translator of this little Lectionary evidently read his Greek Bible in the same way as Codex D. gr., for he translates *wa mauden anen*, "and we confess that," "great is the mystery of godliness." This reading favours the view of those who hold the following words to be an early form of creed.

The second reading is one which will, I am sure, meet with no disapprobation from members of the Evangelical Alliance. It occurs in Isaiah ix. 7: "Great is His kingdom, and to His dominion there is no frontier."

I like to think that this may possibly mean, "there is no ecclesiastical frontier." Whether this reading be due to the prophet, the translator, or to the scribe, it is certain that many attempts have been made to set frontiers to the Kingdom of God, both by those who believe in an official kind of Apostolic Succession, and those who believe that the action of God's Spirit is like that of the wind, blowing where it listeth, and that it would certainly list to blow chiefly on them, and these attempts have all proved disastrous failures. We shall never, perhaps, while this world lasts, break down all the forms which separate the flock of Christ into various folds, but we may at least keep these fences as low as we possibly can, so that we may often shake hands across them, and so ask and receive a common blessing from our one King and Shepherd.

*** Notwithstanding that our present issue contains a large amount of extra matter, we regret that we are again compelled to hold over two of the important addresses given at the recent Cambridge Conference—viz., those of the Rev. Dr. Murray Mitchell and the Rev. John Callis, both of which will appear in our next number.

Evangelical Alliance.

THE UNIVERSAL WEEK OF PRAYER.

JANUARY 2—9, 1898.

We would call the attention of our readers to the near approach of the Week of Universal Prayer, and urge our friends everywhere to endeavour to arrange for united meetings, and thus increase the volume of praise and prayer which will ascend from all parts of the world, during the first week in January.

In our next issue we hope to give the detailed arrangements for the London meetings convened by the Council of the Alliance; but the following is the list of subjects for the several days:—

Sunday, Jan. 2.—Sermons.—*God's people approach the Lord, and walk in His light:* "Say unto all the congregation of the children of Israel, Come near before the Lord."—Ex. xvi. 9. "O house of Jacob, come ye, and let us walk in the light of the Lord!"—Isa. ii. 5. "But if we walk in the light, as He is in the light, we have fellowship," &c.—1 John i. 7.

Monday, Jan. 3.—Confession and Thanksgiving.—*Humiliation and Confession:* For want of conformity to the mind of Christ; for disloyalty to the truth; for misuse and neglect of precious privileges; for lack of courage in witnessing for Christ.—Rom. vi. 1—14; Matt. xxv. 14—30. *Thanksgiving and Praise:* For revealed truth; for the dispensation of the Holy Spirit; for the promises of God; for great revivals, amid persecutions, in China and other parts of the Mission Field.—Ps. cxlv. 1—13; 1 Cor. ii. 7—16. *Prayer:* That Christ's reign may extend in the hearts of all His people, and throughout the world.—Isa. ix. 1—7; Rev. xxi. 22—27.

Tuesday, Jan. 4.—The Church Universal—*Prayer:* That clearer and truer views of the spiritual nature of the Church, as revealed in the New Testament, may prevail; that believers may yield themselves wholly to the Lord, and through the influence of the Holy Ghost, grow in the spiritual life; that all Ministers of the Gospel may be filled with the Spirit of Christ; and that true unity and fellowship may be increasingly realised.—Eph. iv. 1—16; Rev. i. 12—20.

Wednesday, Jan. 5.—*Nations and their Rulers.—Prayer:* That all in authority may recognise their responsibility to God the King, and may do all as to the Lord, and not to men; that the Lord's Day may be reverenced; that injustice, intemperance, and oppression may cease; and that forbearance, peace, and brotherhood may be cultivated by all peoples.—Daniel xii. 1—4; 1 Timothy ii. 1—6.

Thursday, Jan. 6.—*Families and Schools.—Prayer:* That in Christian households family prayer may be maintained and conversions sought; that home-life may be pure and loving; that the training in schools, colleges, and universities may be in the knowledge of Holy Scripture, and with a view to the consecrated life of unselfish benevolence and usefulness.—Joshua xxiv. 13—22; Psalm cxxxiii.; Colossians iii. 14 to iv. 1.

Friday, Jan. 7.—*Foreign Missions.—Praise:* For the growth and development of the Missionary Spirit during this century. *Prayer:* That consecrated and faithful Missionaries may be raised up in all Christian communities; that converts may be established in the faith; that the number of native agents may be multiplied, and their efficiency increased; that the obstacles in Roman Catholic, heathen, and Mohammedan lands, arising from ignorance, prejudice, and error, may disappear before the Gospel.—Psalm ii.; Romans x. 6—21.

Saturday, Jan. 8.—*Home Missions and the Jews.—Prayer:* That Christian people may be led to greater personal effort on behalf of the spiritual welfare of their neighbours and fellow countrymen; that blessing may accompany the work of Home Missionary Societies, of Inner Missions, and of labourers among special classes; that God's ancient people may be brought into the fold of Christ.—Acts i. 1—8; Revelation vii. 4—12.

Sunday, Jan. 9.—*Sermons.—God's people—His witnesses to the world:* "Ye are My witnesses, saith the Lord."—Isaiah xliii. 10. "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth."—Acts i. 8.

PROCEEDINGS OF COUNCIL.

The usual monthly meeting of the Council was held at the Alliance House on Thursday, Nov. 11, General Hatt Noble, R.E. (and afterwards Mr. John Paton), presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by Mr. M. H. Hodder.

New Members.

The following persons were unanimously admitted to membership:—

Mrs. Ward, Iver.
Mrs. C. E. Brock, Exeter.
W. J. Miller, Esq., Exeter.
Richd. Jenkin, Esq., Exeter.
Israel Sida, Esq., Tunbridge Wells.
Mr. and Mrs. Thos. Morland, Richmond.
C. B. Edgar, Esq., Richmond.
Rev. G. W. Smith, Waterhouses.
Mr. W. O. Miller, Fakenham.
Miss M. Hunt, ditto.
Miss M. R. Charlton, ditto.
Mrs. M. W. Griffith, Petistree.
Mr. T. W. Arnold, Norwich.

The Rev. H. R. T. Jackson gave a report of his first deputation tour, which was in Norfolk.

Obituary.

The death was reported of the Rev. Dr. John Stoughton, who had been for many years one of the Hon. Secretaries of the Alliance. Mr. Arnold stated that, on the invitation of the family, he had arranged for a representation of this Council at the funeral service, the Rev. Dr. MacEwan accompanying the Secretary.

On the suggestion of the Chairman, it was unanimously agreed that a suitable resolution expressive of sympathy with the family and of appreciation of Dr. Stoughton's services to the Alliance, should be prepared and entered on the minutes.

The Cambridge Conference.

Communications were read from the Revs. Dr. Moule and Dr. Moulton, as well as from Mr. Spearing, of Cambridge, all expressing their pleasure at having been able to take some part in the arrangements for the Conference, and of thankfulness to God for the blessing which had attended the meetings.

Week of Universal Prayer.

Mr. Arnold reported arrangements made for the London meetings during the Week of Universal Prayer, and announced that he had secured for the addresses Revs. Dr. Barlow; Dr. Monro Gibson; W. L. Watkinson, President of the Methodist Conference; Archibald G. Brown; and G. Campbell Morgan. The Council expressed their approval.

Cases of Religious Intolerance.

Several letters were read from friends of the Alliance in various countries, with reference to the cases of religious intolerance in Madeira and in Saxony. After due consideration certain action was agreed upon should the necessity arise; but it was hoped that certain steps of a private nature already taken might prove to be efficacious.

Affairs in Asiatic Turkey.

Various communications from Van, Bardèzag, and other places in Asia Minor, as well as from Oroomiah, in Persia, were presented; and these contained details regarding relief work among the Armenians, while all the letters spoke of the troubled and unrestful state of affairs.

The meeting was closed with prayer by the Rev. Trevor Fielder.

SECRETARIAL DEPUTATION WORK.

An account was given to the Council by the Rev. H. R. T. Jackson, Deputation Secretary, of his recent work in Norfolk.

On Sunday, October 31, he was able to occupy the pulpit in Fakenham Parish Church, by kind permission of the Rev. A. E. Humphreys, M.A., rector, both morning, afternoon, and evening, and to speak of the operations of the Alliance before large and attentive congregations. The Week of Universal Prayer has been observed in this town for many years, but very little had previously been known there of the world-wide labours of the Alliance.

On Monday evening, Nov. 1, a small gathering of Christian people was held in Miss Hamond's Lecture Hall, in the same town, and Mr. Jackson spoke on the

history of the Week of Universal Prayer, giving illustrations of the great blessings which it had brought to many places in all parts of the world. The Rev. Mr. Main, Wesleyan minister, and others who were present, expressed an earnest desire that more energy should be thrown into the coming Week of Prayer at Fakenham, and it was hoped that a general meeting might be held at some early date that Nonconformists might also hear of the good work done by the Alliance, and show their sympathy with it.

On Tuesday, Nov. 2, Mr. Jackson was the guest of the Rev. A. G. Blyth, vicar of St. Philip's, Heigham, Norwich, and spoke in the evening to a gathering of his congregation in the Schoolroom. Mr. Blyth, who presided, referred to the grand objects and aims of the Alliance, with which he expressed entire sympathy.

On Wednesday, Nov. 3, in response to a kind invitation by the Rev. J. Callis, rector of South Heigham, Mr. Jackson spoke before an audience assembled in the Parochial Hall. In the unavoidable absence of Mr. Callis, the chair was taken by C. F. Hinde, Esq., Churchwarden, who referred to the Week of Universal Prayer and the blessings which have been given to the foreign work of the Alliance.

On Thursday, Nov. 4, a meeting was held in the Y.M.C.A. Room, by invitation of the local committee, the cards being signed by the Rev. Canon Ripley, the Rev. Dr. Barrett, the Rev. J. Callis, and the Rev. W. A. McAllan. The Rev. Canon Ripley presided, and before calling upon the Deputation Secretary, praised the Alliance for its wise methods and the discretion always shown by it in the extremely difficult and delicate matters which arise in its work on behalf of persecuted Christians, and called attention to the fact that *The Times* newspaper marked its appreciation of the importance of the operations of the Alliance, by giving paragraphs constantly referring to its Conferences and other work. The Rev. H. R. T. Jackson gave an account of the work done by the Evangelical Alliance in many lands, and referred also to the ten International Conferences. The Rev. J. Callis, in thanking the speaker, hoped that Norwich would do more in the future, and he mentioned his pleasant visit to the very "Catholic" gathering, the late Conference at Cambridge. The Rev. W. A. McAllan remarked how smoothly everything had always gone in Norwich in connexion with the arrangements for the Week of Universal Prayer. Those present were then served with tea and coffee, kindly provided by the Chairman.

Friday, Nov. 5, found Mr. Jackson at Woodbridge, at the suggestion of the Rev. C. B. Ratcliffe, vicar of St. John's, who had obtained the kind consent of Mrs. Hart that her drawing-room should be used for a meeting of the Alliance. The Deputation Secretary was most kindly received, and found a good company assembled to hear about the work, among them the Rev. Mr. Griffith, a son of one of the founders of the Alliance. The Vicar opened the meeting with prayer.

On Sunday morning Mr. Jackson preached in St. Stephen's, Norwich, by kind permission of the Vicar, Rev. F. C. Davies. A large congregation was assembled, and a promise was given of a collection on behalf of the Alliance next year. In the afternoon of the same day Mr. Jackson went to Morton, some few miles out of the city, where live Mrs. and the Misses Berney, old friends of the Alliance. The pulpit of the village church was kindly offered by the Vicar, Rev. D. Roberts, a warm friend of all evangelical work.

On Tuesday, Nov. 9, a meeting was held at Norwood, Mr. and Mrs. Paine most kindly offering their drawing-room to the Alliance. The Vicar of the parish, Rev. F. E. White, presided, and welcomed the deputation. It had been announced that Mr. Arnold would give the address, but, unfortunately, he had taken a very serious cold, and, though present at the beginning of the meeting, could only say a few words of introduction to the Deputation Secretary. After Mr. Jackson had spoken on the practical work of the Alliance at home and abroad, the Chairman closed the meeting, and remarked on the immense power which is exercised by those who unite in the Week of Universal Prayer, calling down blessings on the churches and nations: and said, also, that he realised the value of the Alliance, in that it is doing a work on behalf of the persecuted that is done by no other Society.

SOUTH LONDON BRANCH.

THE usual monthly social meeting of the Committee and friends was held, Friday, Oct. 15, at the residence of Mr. John Benham, Lymington House, Clapham Park. After a hymn, Scripture reading, and prayer, the minutes were read, and some matters of business attended to. It was decided to ask Mr. Arnold to make the necessary arrangements for the South London meetings in the Week of Prayer as usual.

Mr. Benham, who presided, then introduced the Rev. Geo. Patterson, who gave an interesting address on India :—

He said it was with peculiar pleasure that he accepted the invitation to speak at that meeting, for, as was doubtless known to many present, the Christian Literature Society, which he had the honour to represent, was the direct offspring of the Evangelical Alliance. It took its origin in 1858 in the pious thoughts of a group of Christian men who at that time were the leaders of the Alliance and the chief supporters of almost all true evangelical work. They felt that Christian England ought to give permanent expression to its humble gratitude to Almighty God for the suppression of the Sepoy Mutiny and the preservation of the Indian Empire, and that this could most fitly be done by a united effort to spread the blessings of the Gospel of Peace among the dark millions of that land. Hence the formation of what was at first called the Christian Vernacular Education Society, and now the Christian Literature Society for India. From the very first this Society had had its offices in Alliance House. It therefore seemed fitting that from time to time the members of the Alliance should receive reports of the work that the Christian Literature Society was, by God's blessing, enabled to accomplish.

The original name of the Society indicated that its first work was mainly educational, and although it had of recent years given more of its attention to Christian literature, its educational operations were still carried on with vigour and success. These were of two kinds: the training of Christian teachers for elementary schools, and what is known as the "Circle Schools" System, a method of Christianising the indigenous education of the country. Of the former of these he need say little. The Society had sent out from its Normal School almost twelve hundred trained Christian men, who are now labouring in connexion with almost every Protestant Mission in the North-West of India. The "Circle Schools" were, however, peculiarly interesting, as, so far, they were the only sustained attempt of the kind. All great missionary societies looked upon Christian education as one of their most precious agencies, and had schools at most of their stations. But there was in India a vast system of *indigenous* education. There were tens of thousands of little village schools, part of the recognised village organisation, very rudimentary in their teaching and methods, and managed and taught by the heathen village schoolmaster. The aim of the Society was to lay hold of these native schools, and, without assuming any further responsibility for them, to introduce Christian teaching. A Christian teacher was located within easy reach of eight or ten such schools, and for a small money grant was generally able to obtain the privilege of giving a Bible lesson to the children in each once or twice a week, and by his friendly offices to win the confidence of teacher and scholars, and introduce Christian school books. At the present time no work could be more important than this. Tens of thousands of children have thus been taught the saving truths of the Gospel, who would otherwise have remained in ignorance, and numbers both of teachers and scholars have been led to Christ. It is an efficient and inexpensive system, vastly more children being reached by a given expenditure of money and energy than in any other way.

Turning to Christian literature—their main work now—the field was seen to be unspeakably vast, and the need most great and urgent. The large number of Indian languages in which missionary work is now carried on, the rapid growth of the Native Church, the spread of education, both English and Vernacular, with the mental and moral upheaval that is its inevitable result, the corruption of Hindu literature and the activity of the Native Press, all combined to make it of supreme moment that the Press of India should be enlisted in the service of Christ. The C.L.S. publishes in eighteen languages, and has issued upwards of 2,000 different books, of which over 23,000,000 have been circulated. Last year it published 243 new books or new editions, of which over 1,500,000 were printed. Thus it comes to the aid of every missionary society, and is to them what the arms factory is to an army: they could not do without it.

It is impossible to do more than mention the various classes into which its publications are naturally divided. *Christian School Books*, in which signal success has been achieved; many of its books through their educational excellence being so popular that the Society is able not only to increase the efficiency of Christian education, but also to make a handsome profit. This more than pays the expenses of organisation, and enables it to devote a sum larger than all the subscriptions it receives to the other branches of its work on which a loss is sustained. *Books for Educated Hindus*, mostly from the pen of its veteran South Indian Secretary, Dr. Murdoch, who at the age of seventy-eight, after more than fifty years' Indian service, is at work more industriously than ever. *Books for the Native Church*—to feed an intelligent and earnest piety. *Books for the Women of India*, now at last waking up to thought, and for the Zenana workers. These various publications are not exclusively religious. All the needs of the people—physical and mental, as well as moral and spiritual—are kept in view, and history, biography, travel, science, fable, &c., are all pressed into service; but every book issued,

of whatever kind, is made to bear clear and emphatic witness to Christ and truth.

Two classes of literature have more especially engaged the Society's attention during the past year: (1) Books addressed especially to Mohammedans and dealing with those religious problems which most perplex them. Four different series, from tracts for gratuitous distribution to treatises of considerable magnitude, are in course of issue. (2) Booklets in the simplest language on such subjects as village or household sanitation: the value of pure water, and how to get it; the causes of disease; how to nurse the sick; and a score of allied topics. Those who have lived in India and know the insanitary conditions of native life, the pitiful ravages of disease, and the dire ignorance which makes the people a ready prey and causes untold waste of life, will feel how thoroughly Christian such work is. No truly Christian society could neglect it. In both these branches of work, as well as in all the others named, the Society hopes by God's blessing to press on with increasing vigour. Mr. Patterson closed his address as follows: "I commend this great work to your sympathy, your prayers, your support. The need is almost unlimited, the supply is and must be limited by the funds entrusted to us. The Lord will, I doubt not, give us the means for all He calls us to do, by putting it into the hearts of His stewards to help us. Therefore, I ask to-night especially for your prayers, that every pen wielded for us may be divinely guided; that every book issued from our depots may reach some soul that needs its ministry; and that every reader may be enlightened and taught by the Holy Spirit, and disposed to receive the truth which alone can make him free."

The Rev. H. R. T. Jackson, recently appointed Deputation Secretary of the Alliance, then, in the absence of Mr. Arnold from town, gave some account of the present position of the Alliance, and referred to the recent Conference at Cambridge, of which Messrs. Wellby and Drake gave further particulars.

After some general conversation, the meeting was closed with singing, prayer and the Benediction.

THE JUBILEE CONFERENCE VOLUME.

We have again received from many lands testimony as to the interest which has been awakened in the publication of the volume reporting the Tenth International Conference of the Alliance. From distant Australia, for instance, a communication comes, stating that the references from various newspapers, inserted in *Evangelical Christendom*, caused a longing for the volume itself, which, when it arrived, was greatly appreciated. An American divine, recently in London, had occasion to refer to some of the Conference volumes of the Alliance, and afterwards expressed the opinion that the Jubilee Conference was the most important of the gatherings held, and that the volume containing the proceedings was "a perfect gem." We give one more review of the book, which appears as a leading article in *The Irish Times*, a daily paper published in Dublin. We would add that the whole edition is nearly exhausted, and any friends who wish to possess the volume would do well to secure a copy before the book is "out of print":—

The proceedings of the Tenth International Conference of the Evangelical Alliance, held in London last year, being the Jubilee meeting, have been published in volume form, with portraits of many of the speakers, under authority of the Council of the British Organization of the Alliance. The work is edited by Mr. A. J. Arnold, General Secretary (London: John F. Shaw & Co.). The invitation to this assembly was issued in the English, French, and German languages, and when the delegates of the Reformed Churches came together there were representatives from almost every Continental country and America. The President was Lord Polwarth, and the Vice-Presidents were the Earl of Roden, Lord Kinnaird, the Bishop of Exeter, Viscount Bangor, Sir William Muir the Hon. and Rev. E. V. Bligh, Sir George Williams, Sir William Willis, General Sir John Field, and Major-General Hatt Noble. At the inauguration of the Jubilee in Exeter Hall, there were twenty-one speakers, including the Archdeacon of London, the Bishop of Exeter, the Lord Archbishop (Plunket) of Dublin, the Rev. John Hall, of New York, the Moderator of the Waldensian Synod, and clergymen and distinguished laymen from Berlin, Paris, Buda-Pesth, Geneva, Denmark, Holland, Norway, Armenia, Greece, Canada, Egypt, and Australia. The addresses, on the True Unity of the Church and other subjects, printed in this volume of five hundred pages, are of great interest, and although the contents of the book are already familiar in large part to many readers, as presented in this form it has a claim on the attention of Christians throughout the English-speaking world. It contains a good portrait of Lord Plunket, with the remarkable words that he then uttered in adoption of the principle of the Alliance: "If we may not be able to leap by a bound on to the platform of absolute Christian unity, let us at least mount some of the steps; let us begin with fraternity; let us go on to federation." Archdeacon Sinclair's welcome to the foreign members in French and in German is most touching and effective. Count Bernstorff, of Berlin, in a striking way, "hoped that the Evangelical Alliance would have another fifty years and more of freedom and of progress"—its record of effort for unity was of the

most honourable duration—" and that the Church of England, which was so ably represented among them, would maintain her Protestant and Evangelical character." The addresses of Lord Radstock, Pasteur Monod, Prebendary Webb-Peploe, Principal Moule, Dr. Monro-Gibson, Sir J. W. Dawson, Pasteur Hocart, and others, are inspiring reading, and at the present moment more suggestive and of greater force and urgency. There is a refreshing absence of the controversial spirit. Differences that were known to exist seemed to disappear when the greater themes were opened for discussion. Many topics of immediate and practical significance were freely handled, one of these being the relations of Christianity and the Press. This was introduced by the Rev. Sylvester F. Scovell, President of an American University; and we could wish that some who, in a commonplace way, have been speaking amongst us of the Press and its liberty had read the observations of the United States lecturer. Here is a general passage which will show the estimate that he formed of the work of journalism: "Nor have we yet seen the fullest development of the power of the Press. The future belongs to it. It must grow as ideas rule; as morals become supreme; as nations understand each other; as education becomes universal; as the means of communication are perfected; as the democratic spirit continues to make the people the final jury; as money distribution advances to greater equality; as printing production cheapens yet more by science and invention; as the labour day shortens and the leisure of the people is enlarged; as dementalising fiction loses its power to relax the mental energies; all that means progress means the Press. Everything which the Press has helped to establish demands the Press to conceive and develop it. No science, or art, or government, or religion, or social movement can do without it. As these increase in complexity, and perhaps in difficulty, the Press will become more and more imperatively necessary and more widely influential." The author of these statements is not a journalist; he is a scholar, teacher, and divine. There might be much said of his admirable essay were this the place to do it. We cannot say more at present of a noble volume except to commend it to the notice of all who pursue unity on the highest and broadest principles. There is within these pages such proof of the triumph of the Alliance as surprises those who may carry memory back to its earliest and weaker days. It has grown from year to year until now in its larger development it not only embraces the Colonies and other countries outside of us where English is spoken, but has great and growing influence in Germany, France, Switzerland, and the most northern European countries. It is not a Church—it is not a visible unity of churches. Its purposes are higher than denominational. It interferes with no particular organisation. Its comprehension pledges no one beyond its design. It imposes no shackles, whether on research, opinion, or association. The existence of such a body is a great modern fact. Its influence used to be described as what a sentiment might mean, not much beyond; but this volume has on every page demonstration that its influence is a reality, not in its common utterances alone, but in its effect in stimulating efforts for pious ends within all societies and among all classes of workers in the same cause. The Evangelical Alliance, at its Jubilee, made a start forward, and its share in fostering any further unity that happily may become possible must be constant and decided.—*Irish Times.*

CONTRIBUTIONS RECEIVED FROM OCT. 19 TO NOV. 17, 1897.

	£	s.	d.
The Misses Pepys	1	1	0
Rev. E. G. C. Parr	1	1	0
M. H. Hodder, Esq., and Mrs.	1	11	6
Rev. J. F. Monckton	1	1	0
Rev. Prof. Radford Thomson	0	10	6
Mrs. Alex. Wallace	1	0	0
Alfred Edmunden, Esq.	0	10	6
J. O. Cooper, Esq.	1	1	0
Rev. G. S. Rowe (2 yrs)	2	2	0
Mrs. Martin	0	10	0
The Misses Bignold	1	1	0
Rev. A. S. Sutton	0	10	6
Mrs. Fell	0	10	6
Rev. R. Chambers (2 yrs)	1	1	0
R. Banfield, Esq.	1	0	0
Rev. F. and Mrs. Wheler	0	12	6
Mrs. Bennett (2 yrs)	0	10	0
Mrs. W. S. Ward	0	10	6
The Mrs. Powell	1	1	0
G. J. Tomkins, Esq (2 yrs)	2	2	0
Robert Thomson, Esq.	0	10	0
Miss Buchan	1	1	0
Miss Balmain	1	1	0
H. Gurney, Esq.	1	1	0
Miss Peplee-Smith	1	1	0
Rev. J. Mackenzie	0	10	6
T. Hunter, Esq.	0	10	6
Rev. and Mrs. W. Wingate (don)	1	0	0
Alex. Townend, Esq.	1	1	0
A. R. Macdonald, Esq.	1	1	0
Miss E. Crook	0	10	6
R. Morris, Esq., and Mrs.	1	1	0
W. M. Brooke, Esq.	1	1	0
Rev. J. Consterdine	0	10	6
Rev. & Mrs. W. Barry Cole (2 yrs)	0	10	0
Mrs. Barker	0	10	6
Hammond Chubb, Esq.	1	1	0
Rev. John Sharp	1	1	0
C. G. Master, Esq.	1	1	0
Miss Futcher	0	10	0
Miss F. Knox	1	1	0
W. J. Miller, Esq.	0	10	0
The Misses Sharman	1	1	0
Miss Blyth	0	10	6
Arthur W. Sutton, Esq.	0	10	6
Pastor Mann (2 yrs)	1	2	0
Dr. and Mrs. Stacey	1	1	0
Colonel Tuck	1	0	0
The Misses Preston	0	10	0
S. Burden, Esq.	1	1	0
Vice-Admiral Bosanquet	1	1	0
Major-General Stenhouse	1	1	0
Miss and Miss J. Berney	1	0	0
Sheffield Subscs., per Mrs. Wheatley	0	12	6
Liverpool Subscs., per Rev. S. Hawkes	5	8	6
Eastbourne Subscs., per Rev. C. B. Cooper (£3 17s. 6d., 14s. 6d.)	4	12	6
Glasgow Subscs., per A. Somerville, Esq.	0	15	0
Cardiff Subscs., per Rev. P. Maddocks	2	11	8
Cambridge Branch, per J. Spearing, Esq.	4	11	0
Collection (less expenses) afternoon Sermon in Parish Church, Fakenham, by Rev. H. R. T. Jackson	1	12	0
Collection at Meeting in Holy Trinity Parochial Room, Heigham, per Rev. Jno Callis	0	7	9
Collection (less expenses) at Meeting Y. M. C. A. Rooms, Norwich, per Rev. H. R. T. Jackson	1	16	1
Collection at Drawing-Room Meeting, Woodbridge, per Mrs. Hart	1	7	6
Collection at Drawing-Room Meeting, Upper Norwood, per Mr. and Mrs. G. W. Paine	2	11	0
Collection at Drawing-Room Meeting, Hastings, per Mrs. Douglas Dale	1	18	0
Sums under 10s.	5	1	6
Cambridge Conference Fund.			
Balance of Guarantee Fund, per J. Spearing, Esq.	1	9	9
Special Fund for Persecuted Christians.			
Friends in Switzerland, per J. Stucky, Esq.	30	16	3
Miss M. Hunt	0	5	0
Armenian Christians Relief Fund.			
Colonel Stewart	0	10	0

Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the General Secretary (Mr. A. J. Arnold), or to the Treasurer.

Monde 89.